

Michigan History



MICHIGAN HISTORICAL COMMISSION

MICHIGAN HISTORY

LEWIS BEESON, *Editor*

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MICHIGAN HISTORY is published quarterly in March, June, September, and December by the Michigan Historical Commission, Lansing, Michigan. Correspondence concerning contributors and books for review may be sent to the editor. The commission assumes no responsibility for statements made by contributors. Entered as second-class matter February 23, 1923, at the postoffice under act of August 24, 1912.

MICHIGAN HISTORY

VOLUME 33

MARCH 1949

NUMBER 1

G. Mennen Williams: Governor of Michigan

Henry D. Brown

NINE YEARS AGO, IN THE DECEMBER, 1940, ISSUE of *Michigan History*, there was inaugurated the custom of including a brief biographical sketch of the incoming governor of the state. Such a sketch is timely and of value to those interested in historical activity in Michigan for the chief executive of the state is an ex-officio member of the Michigan Historical Commission. There is a long tradition of active interest by Michigan governors in state history. This association extends back to the time of the first Historical Society of Michigan (1828) when Territorial Governor Lewis Cass served as its president.

Governor Gerhard Mennen Williams, who took office January 1, 1949, is the third youngest governor serving the state during its one hundred and twelve years of existence, the two younger being Stevens T. Mason and Wilbur M. Brucker. When he took office he was thirty-seven years old. He is the tenth among Michigan's governors who have lived in Detroit.

Governor Williams is the seventh generation of his family who have claimed Detroit as their home. Both his father, Henry P. Williams, and grandfather, William H. Williams, were a part of the Detroit business community beginning in the Civil War days. The Williams Brothers Company, with which they were associated, was one of Detroit's largest food processing concerns a half century ago. It had a plant covering five acres with some five hundred employees, when the automobile industry was in its infancy. His father was later active in the real estate business. His grandmother, Sara Phillips Williams, was a member of the fourth generation of the Phillips family in Detroit. The family holdings were located on the site of present-day Water Works Park.

Henry P. Williams married Elma C. Mennen of Newark, New Jersey, in 1909. Governor Williams, born February 23, 1911, was named for his maternal grandfather, Gerhard Mennen, founder of the Mennen Company. His nickname, "Soapy," was also derived through his maternal grandfather, otherwise he would have been known as "Pickle" Williams. Governor Williams is the eldest of three sons. His brothers are Henry P. Williams of Colorado and Richard E. Williams of Grosse Pointe.

After completing the Detroit University School's elementary courses, the governor's secondary school training was gained in a private school at Salisbury, Connecticut. He was active in school athletics and made the enviable record of having attained the highest academic marks in the history of the school. He attended Princeton University, graduating in 1933. At the university he was a participant in intramural sports and was on the varsity rowing crew. He was also a member of Phi Beta Kappa. From 1933 to 1936 he attended the University of Michigan Law School, graduating in the upper ten per cent of his class and receiving the Juris Doctor degree. He was also a member of Coif, an honorary society of the law school. During his school years, he travelled extensively throughout western and eastern Europe.

In 1937 he married Miss Nancy Lace Quirk of Ypsilanti. They have three children, G. Mennen Williams, Jr. (Gery), seven; Nancy, five; and Wendy, two.

In 1936-37 he served as an attorney for the Social Security Board, and assisted in drafting the Michigan Unemployment Act. In 1938, during the administration of Governor Frank W. Murphy, he served as assistant to Attorney General Raymond W. Starr. While assistant attorney he served on the governor's Milk Marketing and Housing Study Commissions.

In 1939 he traveled in the Near East and southern Europe and returned to this country to the office of executive assistant to the United States attorney general. In 1940-41 he acted as special assistant to the United States attorney general, participating in the grand jury investigation and prosecution of frauds in the sale of liquor to the state of Michigan.

In May, 1942, Governor Williams joined the United States Naval Reserve as a lieutenant junior grade and served until February, 1946,



GOVERNOR G. MENNEN WILLIAMS

being separated with the rank of lieutenant commander. He was an air combat intelligence officer, serving on the aircraft carriers, *Essex*, *Bunker Hill*, *Yorktown*, and *Hornet*. During his tour of duty in the South Pacific he covered one hundred twenty-five thousand miles and was in ten major engagements including Tarawa, Marshalls, Marianas, and Philippines. After cessation of hostility, he investigated the background of the Japanese war effort with the United States Strategic Bombing Survey in Japan, Singapore, and Borneo. He received the Legion of Merit with combat "V" and a Presidential Citation with three stars.

From 1946 to 1947 he was deputy director of the Office of Price Administration for Michigan. In February, 1947, he was appointed Democratic member of the Michigan State Liquor Control Commission.

He has been a member of the Michigan Bar since 1936 and of the Bar of the United States Supreme Court since 1940. Early in 1947 he became associated with Hicks and Martha Griffiths in the firm of Griffiths, Williams and Griffiths.

In May, 1948, after conferring with his long-time friend and mentor, Supreme Court Justice Frank W. Murphy, he decided to run for the office of governor. His partner, Hicks Griffiths, managed his campaign. In the primary election he defeated two other candidates and in the general election was named governor by a majority of approximately one hundred and fifty thousand leading the Democratic presidential ticket by approximately ninety thousand. His campaign was financed, in part, by the mortgaging of his Grosse Pointe home, and was conducted from his convertible in which he made a twelve thousand mile tour of the state and gave some seven hundred and fifty talks. His wife joined actively in the work of campaigning. His personal platform was for a continuation of the "New Deal" policies as fostered locally by ex-Governor Murphy, nationally by the late President Roosevelt and currently, by President Truman. He received the strong support of labor and liberal groups.

Governor Williams is a member of St. Paul's Episcopal Cathedral, Detroit, and of several Detroit clubs. He is a collector of maps and books on Michigan and the Great Lakes and books on Canadian-American relations. He recently served as a member of the Detroit

Common Council's committee on the naming of parks and playfields after war heroes.

The Detroit Historical Museum is located in the old Williams' family home at 441 Merrick Avenue. After his return from service, Governor Williams visited the building, commenting on the one-time use of present-day exhibit areas. He evinced a keen and sympathetic understanding of the museum and its program. He is a member of the Detroit Historical Society. This sketch is being written in the former library of his boyhood home, in which are now held meetings and other functions of the Detroit Historical Society.

Our Joint Historical Heritage

Fred Landon

HERE, IN THE HEART OF THE CONTINENT and separated only by the waters of the Great Lakes system, are two great communities which came into existence after the conclusion of the American War for Independence and which through the intervening years have shown many parallels in development as well as many divergencies.¹ The state of Michigan, originally forming a part of the old Northwest Territory, but achieving complete statehood more than a hundred and ten years ago, faces the central Canadian province of Ontario, originally brought into existence under the name Upper Canada by an act of the British Parliament in 1791.

A mere four years separates the inauguration of these two experiments in colonial administration and state building. At Fort Harmar, the present site of Marietta, Ohio, Governor Arthur St. Clair on July 15, 1788, proclaimed the new government instituted by Congress for the great area north of the Ohio River from the Pennsylvania boundary to the Mississippi. Four years later, less one week, Colonel John Graves Simcoe, newly appointed lieutenant governor of Upper Canada, took the oath of office at the little town of Kingston on Lake Ontario, inaugurating government under a written constitution which, in his opinion, could not be improved because it was "the very image and transcript of that of Great Britain."

Both these developments were by-products of the Revolution. With the achievement of independence and the cession by the eastern states of their rights in the territory lying north of the Ohio River, a great area was thrown open for settlement by emigrants from the seaboard states and also from the Old World. At once a new conception of occupation and administration was introduced. Government was not entrusted to companies or proprietors, nor were the settlers in this western region to remain in any colonial status under the government of the United States. Subject to certain rules, they

¹This essay was presented as the annual address before the dinner session of the seventy-fourth annual meeting of the Historical Society of Michigan at Port Huron, September 25, 1948. Ed.

were to draw up constitutions, establish governments and, when they had gained sufficient population, were to be allowed to join the Union as partners equal in every respect to the original thirteen states.

The creation of the new province of Upper Canada was likewise a direct sequel of the Revolution, for at the conclusion of the struggle there came into the old province of Quebec a migration of people who had found it difficult and in most cases impossible to remain in the independent states. Many of the people had taken sides against the revolutionary movement, others had sought to be neutrals and thereby had come to the fate that seems associated with neutrality in every age—both groups had to seek new homes elsewhere and these they found in the British territory to the north. To meet their needs a new province was set up by cutting off the western portion of old Quebec. It was to be a colony, quite similar to the typical earlier American colony, even including, as in old Virginia, provision for the definite establishment with endowments of a state church.

The Constitutional Act of 1791 and the Ordinance of 1787 represent two distinct points of view, though the general aim in each case was the same, to permit people to establish orderly communities in which life and property might be secure and in which trade and the arts might develop. But if the two documents are laid side by side and examined, it becomes clear that the Northwest Ordinance is more than a plan of government. Two provisions in particular are not paralleled in the Constitutional Act. One of these is the stipulation that religious freedom shall prevail throughout the region and the other is the declaration, already made actual by Congressional legislation, that "schools and the means of education shall forever be encouraged."

The sections of the British Act of 1791 which relate to religion leave no room for doubt that it was not the intention of the government to place all religious denominations on an equal footing but to establish the Church of England in Upper Canada and to provide for its upkeep by the setting aside of lands, the sales or rentals of which would provide the necessary revenues. Although the actual wording speaks only of Protestant clergy, there can be little doubt that the Church of England was to be the sole beneficiary. Over the interpretation of the words "Protestant clergy" a controversy, rising out of the expansion of the meaning of the word Protestant, raged

for a generation and became one of the specific issues of the so-called Rebellion of 1837.

Closely related to this question of religious monopoly was the control of education by the church which, to the English mind at home, doubtless seemed normal. Again in Upper Canada a battle had to be waged before this second monopoly was broken down. We find in the Northwest Land Ordinance provision for the setting aside in every township of one section for the support of public education, but Governor Simcoe was not departing from the British Government's conception when, in advocating the establishment of an academy on classical lines for the sons of the better class, he said: "Such education as may be necessary for people in the lower degrees of life, necessarily requiring but little expense, may at present be provided by their connections and relatives."

Religion and education are factors of the highest importance in the life of any community or nation and it is not surprising to find specific provisions in regard to these matters in the documents which were the foundation of the respective American and British colonial ventures. The Ordinance, however, had, as a crowning provision, the article which read: "There shall be neither slavery nor involuntary servitude in the said [Northwest] territory, otherwise than in the punishment of crimes, whereof the party shall have been duly convicted." Here was a clause vital to the growth of liberty, repeated in the constitutions of states and eventually, after the Civil War, becoming the thirteenth amendment to the constitution.

No similar clause appears in the Constitutional Act, but under the operation of that act and within the briefest time possible legislation was passed which virtually abolished slavery in the province. I do not know whether the significance of that legislation properly impresses us. A whole generation before the British Parliament took the great step of freeing the slaves in its possessions, this little colonial legislature, meeting on the banks of the Niagara River, declared that slavery was to end within its domain. There is little in the records to show how this came about, what influences were brought to bear, what opposition may have been shown. Governor Simcoe seems to have pressed the legislation. Possibly the far-reaching clause in the Ordinance of 1787, which would certainly not be unknown to him, may have been one reason for the action that was taken. In any case,

a tradition was established that Upper Canada was a place where slavery did not exist, and when word of this became known in states below the Ohio River, after the War of 1812, it was not long before fugitives were making their way northward, at first limited by their own resources in the journey but later assisted by all the facilities of the "underground railroad."

Upper Canada gained its first population from the Loyalist migration, most of these people being settled along the upper St. Lawrence River. But almost at once, certainly by 1787, the province began to share in the stream of people moving westward under the generous provisions of the Northwest Ordinance. Governor Simcoe was quite prepared to welcome settlers from the United States, though with some qualifications, but his successors in office opened the doors wide to all who would come. The infant British colony was in the very heart of American population movements in a time when national loyalty had not yet been established. The migrants were for the most part quite unconscious of international boundaries, and changes of allegiance from republic to monarchy or vice versa were made with little concern. For these thorough-going Democrats it mattered little whether their governor was John Graves Simcoe or Arthur St. Clair, whether their laws were made by an elected assembly or a trio of judges, whether the basis of their government was the Ordinance of 1787 or the Canada Act of 1791. The important question was, could they better their situation?

This peaceful American invasion of Upper Canada in its early years forms an almost exact parallel to the settlement that was going on south of Lake Erie and westward. It has not been generally understood by Canadians, many of whom persist in thinking that Upper Canada was settled exclusively by Loyalists. It is true that Loyalists were numerous in the eastern portion of the province but they were a slender minority in the southwesterly area. Although there are no official records of the number of people who came into Upper Canada at this early stage in its development, there is much evidence in the accounts given by travellers, in the comments of government officials, some of whom were fearful of the effects, and in the quite visible effects upon social conditions.

Isaac Weld, visiting Niagara as early as 1792, found that a great number of people had already emigrated to Canada, principally from

Vermont, Massachusetts, and New York. Robert Hamilton wrote from Fort Erie in October, 1799: "The number of Emigrants to this part of the Province this summer surpasses anything we have formerly known or could have suspected." Christian Schultz, visiting Niagara in 1807, found the greater part of the inhabitants were Americans who had lost little of their former nationality. Michael Smith, who was in the province prior to the War of 1812 but who left at the end of that first year of war, wrote in 1813 *A Geographical View of the Province of Upper Canada* of which five editions appeared following its first printing at Hartford, Connecticut, in 1813. Smith, a schoolmaster and Baptist preacher, displayed considerable acquaintance with the general conditions of the province. He estimated that in 1812 the population numbered about 135,000, of whom four-fifths were of American origin and only one-fifth of British origin. Of the American emigrants, Loyalists numbered only one-fourth in his estimate.

The American immigrants were never, as perhaps might be expected, divided strictly into two groups, Loyalists and mere land seekers. There was much intermingling and intermarriage. Egerton Ryerson, who wrote one of the earlier histories of the Loyalists, held the view that the history of this group as a distinct and controlling class of the inhabitants terminated with the War of 1812. Even during the war it was difficult to distinguish between these original immigrants and other loyal Canadians, though there were a certain number of expulsions and not a few voluntary withdrawals from the country. As Dr. James J. Talman has said: "It is well today to avoid the use of the word Loyalist when discussing the War of 1812." Assimilation of the groups was taking place constantly. The general situation was quaintly put by Adam Fergusson's guide at Kingston in 1831, who asked him if he thought another war between England and the United States was likely to occur. Fergusson expressed the opinion that such a tragedy was unlikely, to which the guide replied: "Well, sir, I guess, if we don't fight for a year or two, we won't fight at all, for we are marrying so fast, sir, that a man won't be sure that he may shoot his father or his brother-in-law."

The few authorities who have just been quoted, and their number could be much increased, will indicate the part which post-revolutionary migrations from the old states played in the first peopling of

the British province. It was a branch or side stream which quietly diverged from the main current of the westward movement. Hosts of Canadians today are the descendants of this migration just as hosts of Michigan people might trace their ancestry back to those who journeyed westward after the independence of the colonies had been secured. We have this common background and to this day display the development from a common society.

The American immigrants who came in before the war, whether Loyalists or mere land seekers, represented a type that the province needed. Richard Cartwright, strong in influence with the provincial administration, and at times fearful of the effects of such large alien immigration, could not but admit that the newcomers were the kind of people who could do most in opening up the province. "It must be admitted," he wrote to Lieutenant Governor Peter Hunter in 1799, "that the Americans understand the mode of agriculture proper for a new country better than any other people, and being, from necessity, in the habit of providing with their own hands many things which in other countries the artizan is always at hand to supply, they possess resources in themselves which other people are generally strangers to."

Like testimony was given in 1807 by Hugh Gray, who said of the American farmers: "There are no people who so well understand the business of clearing a new country and making it productive. They are active, industrious, hardy and enterprising to a degree that is scarcely to be credited till ocular demonstration convinces you of the fact. In these points the Canadians [French Canadians] are not to be compared to them; nor are any of the emigrants from Europe by any means so valuable. In short, the American, when he makes a 'pitch' (as they term it when they make an establishment in the woods) is quite at home, and following the profession he has been habituated to from his infancy. The emigrant from Europe has everything to learn; and besides that, he has to unlearn all his European habits."

Immigration from the United States was checked by the war and also by exclusion for a short time after the peace of 1814. However, it was again under way by the early 1820's although soon it was overshadowed in volume by the beginnings of the great movement of people from the British Isles which followed the end of the long Napoleonic wars. It is noticeable that this later American invasion

made up for lessened numbers by the skill and enterprise of many who came. Many Americans who entered Upper Canada after 1820 were people with some capital or with technical experience which was turned to the development of industries. Good examples of this may be found in the exploitation of the large deposits of bog iron along the north shore of Lake Erie and in the oil industry at a later date. Every city in Ontario today can point back to the founding at this time of industries which benefited by American capital, ingenuity, and technical skill.

Two examples may be cited. James A. Williams, a native of Camden, New Jersey, arrived in London in 1845 and engaged in the carriage-making business but soon removed to Hamilton where he began the manufacture of railway cars. During the 1850's he became interested in the oil deposits in Lambton County, dug the first oil well at Oil Springs, and established one of the first oil refineries in Canada. He was interested in the promotion of railways, was a director of several large financial companies and from 1867 to 1875 represented the city of Hamilton in the Ontario Legislative Assembly.

Samuel Zimmerman, a native of Pennsylvania, began his Canadian career in 1844 by undertaking a contract on the Welland Canal, a project which was first seriously proposed by William H. Merritt and in considerable degree financed by John B. Yates, both Americans. Zimmerman soon branched off into transportation projects, being associated with the building of the Great Western Railway and the Suspension Bridge at Niagara and a variety of other railway enterprises, including the Sarnia branch of the Great Western and the proposed construction of the Great Southern Railway to run in a direct course from Detroit to the Niagara River. He was the proprietor of foundries and docks on the Niagara River, founder of the Zimmerman Bank, had large real estate holdings in various localities, and at Niagara was in control of such utilities as the gas and water supplies. In the promotion of his enterprises he was said by his critics to have used methods which, in the words of one writer, "virtually made him ruler of the province for several years. His influence in political circles was strong and was used for the advancement of his numerous schemes." He was one of the type of "practical men" who had built railways and canals in New York state and Pennsylvania and who now found Canada a field for operation. Here is a man who well

deserves study as a type of the enterprising American of his day.

When Patrick Shireff toured Upper Canada in the early thirties he observed that most of the active business people were newcomers from the United States. He also observed that nine out of ten of the hotel-keepers and stage-drivers whom he encountered were of like origin. He might have added that in every community there were American mechanics whose practical knowledge and skill made their presence valued.

Settlers from overseas were impressed by the energy of the American farmers. Said one observer in 1838:

When Yankees work, they do so very hard. They rise at four in the morning, milk the cows (this the men do here, which you will think queer), and in summer they do not end their labor till darkness compels them. The quantity of wheat they cut in a day is astonishing, and we require considerable practice with their scythe (which is a grand tool) before we can match them.

The influence of Jacksonian democracy upon the course of events in Upper Canada, culminating in the troubles of 1837-38, has interested a number of Canadian historians. In any such study it is difficult to disentangle other influences which had greater or lesser part in determining the political trends in what was a frontier area. The unrest in Upper Canada dates from the years immediately following the War of 1812 when a fall in prices distressed farmers, when prohibition of American immigration upset the schemes of land speculators, and when undue delays came in the settlement of war claims. There was much criticism in this period of the high salaries paid to government officials, chiefly Britishers, and there were always present difficulties in connection with the allotment of land. Mrs. Anna Jameson, for example, noted "among all parties a general tone of complaint and discontent," even those who were enthusiastically British seemed to be as discontented as the rest.

It was natural that in a period of this kind there should be increased interest in the types of government set up in the new western states and in the democratic innovations which mark the Jackson period in general. William Lyon Mackenzie, grandfather of Canada's prime minister, and chief leader of the rebellion of 1837 in Upper Canada, journeyed in the United States in the summer of 1829 and even had the privilege of an interview with the president. Mackenzie

was impressed with the simplicity and apparent cheapness of American government. The program of the Reform party in Upper Canada of 1836 clearly reflected the American theories and practice and was soon dubbed "American" by their opponents. The governing group constantly charged the Reformers with trying to introduce American ideas in place of British, and this prejudice against anything American was used by the governor, Sir Francis Bond Head, in his appeal to the people in the election of 1836. He made outrageous charges against the Reformers and hinted openly at a possible invasion from the United States.

One disturbing fact was the widespread emigration from Upper Canada to the western states during all of the thirties. This emigration was most marked when the rebellion was quelled. Cheap land was not the only factor. The industrial activity in the states lured large numbers of mechanics and laborers from the province. The *Detroit Free Press* of June 7, 1838, said of the incoming Canadians:

The emigration to the new states from our neighboring provinces of Upper Canada in the present season is immense. A large number of families, well provided with money, teams and farming utensils, have crossed over to this place within the last few weeks. Twelve covered waggons, well filled and drawn by fine horses crossed over yesterday.

The *Buffalonian* of the same date reported a cavalcade of sixteen wagons, containing the effects of one hundred and fifty emigrants from the Johnstown district of Upper Canada having passed its office en route to Indiana. Dissatisfaction with the conditions in Upper Canada joined with the reported prosperity of the west in bringing about not only individual emigration but even an organized effort to promote Canadian emigration to the United States. It was tragic that in a period when the province needed population so badly men of talent and enterprise were going elsewhere.

Pioneer religious organization within the province of Upper Canada differed little from that of the old Northwest save in the semi-official importance of the Church of England. Into this mission territory came representatives of the American church bodies in considerable variety but with the Methodist, Baptist, and Presbyterian as the most aggressive and most distinctly evangelistic in character. These three bodies were first organized in Upper Canada by missionaries from the United States and Methodism retained full connection

with its parent body across the line until 1828, the bonds being sufficient to endure even the strain of the War of 1812. The notable success of these bodies indicated that they were best suited to deal with a pioneer population, scattered over a wide area and poor in resources.

Methodism provides the best illustration of the American invasion. As early as 1795 the country bordering on the Niagara River was organized into a circuit with Darius Dunham in charge, and thereafter, year by year, one may read in the annals of the New York Conference to 1810 and in the Genesee Conference to 1824 the record of the American mission stations in the British province. Had it not been for the labors of these Methodist preachers and of their Baptist and Presbyterian colleagues the majority of the inhabitants would have been in a state of religious destitution for there was but a handful of ministers of the Church of England and they had not yet caught the missionary spirit. Later, even this church adopted the itinerant system so distinctive of Methodism. The adaptability of the Methodist preachers, their simple ritual and hearty singing, and above all their understanding of the mind and heart of common folk, gave them an influence greater than any other single group. Mrs. Amelia Harris, a pioneer of the Long Point country and a member of the Church of England, wrote in later years of the Methodist preachers as she remembered them from her girlhood days:

The sermons and prayers were very loud, forcible and energetic, and if they had been printed verbatim would have looked a sad jumble of words. They encouraged an open demonstration of feeling among their hearers—the louder the more satisfactory. But notwithstanding the criticisms cast upon these early preachers, were they not the class of men who suited their hearers? They shared their poverty and entered into all their feelings; and although unlearned they taught the one true doctrine—to serve God in spirit and in truth—and their lives bore testimony to their sincerity. In this world they looked forward to neither preferment nor reward; all they expected or could hope for was a miserable subsistence.

It was this pioneer American Methodism which, from the early twenties, stood solidly in opposition to the idea of an established church and church control of education. It was not a Methodist struggle alone, but Methodism was the spearhead of the attack. Remarkable leadership was given by the Rev. Egerton Ryerson. His work has been splendidly set forth in the recent two volume biog-

raphy by Charles B. Sissons. The struggle was long and arduous but in the end the democratic forces won out. It has been pointed out that Methodist history in Canada in this period, as in England in the same era, has significance in the struggle between democratic and nondemocratic elements within the state. The Wesleyan movement in its beginnings had a decided bias towards established order and authority whether in state or church. Jabez Bunting, one of the leaders after John Wesley, declared that "Methodism hates democracy as much as it hates sin," but before the century of Wesley was out a growing liberalism within the clerical conferences was leading to secessions and the organization of rival bodies. The Methodist Episcopal Church in Upper Canada, the American group, was the voice of a new liberalism in the province in the 1820's. Canadian Methodism continually raised the question: Why in a North American community should one church by right be more closely connected with the civil government than any other? The answer came at length in the complete disappearance of any such preferment.

Few Canadians are aware today of the introduction of Presbyterianism from the United States, so completely did this church come under the domination of Scottish clergy at a later date. There was an American Presbyterian clergyman in the Long Point country on the north shore of Lake Erie as early as 1793 and another at Niagara a year later. Until 1830, however, this church differed little from its counterpart in the Old Northwest. When the Scottish clergy came after 1830, however, they took a highly critical attitude towards American missionaries whether these were Presbyterian, Baptist, or Methodist. "I deeply lament the ascendancy which Methodists have acquired in this country," wrote the Rev. William Proudfoot in 1833. "Their doctrines are frightfully in opposition to the grand, the glorious doctrines of the gospel . . . The country will never become Christian till these fellows be dislodged." In the same year, commenting on the increase of Methodists and Baptists, he wrote: "God only knows, I hope in His Mercy so to bless my labor that they and all who hold errors will not increase."

The most striking feature of the Upper Canada religious scene, as in the neighboring American area, was the variety of religious sects, all busily advancing their own particular doctrines. Travellers from the British Isles commented widely upon this. Mennonite im-

migration from Pennsylvania was under way as early as 1786. Groups were to be found in the Niagara area and later in what is now Waterloo County where a block of sixty thousand acres was purchased just after the turn of the century and largely added to later. The Amish group of Mennonites first came in 1822 but Tunkers were in the country as early as 1788, their ministers being given the right to solemnize marriage by an act of the Assembly in 1798. The Christian Church entered from New York in 1821. The Millerite movement, with its definite date for the return of Christ to the earth, found adherents in various parts of the province and particularly disturbed Methodism. Mormonism made its entry in 1833 and through the next decade there are occasional references in the press and in the religious journals to this teaching. From Lambton County, just across the river from where this society is meeting, a migration took place to join the American pilgrimage westward and the road by which they travelled towards Sarnia is to this day known as the Nauvoo Road.

Revivalism, so distinctive a characteristic of early American religious activity, had its counterpart in Canada where the camp meeting early made its appearance and carried on its activities in precisely the same fashion as in the United States. The hymnology was American and reflected the life of the frontier. The images conjured up were those of travel and pilgrimage, military life, ships and the sea, danger and death. George W. Henry's *Golden Harp*, widely used in Canada, included such titles as "The Gospel Ship," "The Gospel Life Boat," "The Old Ship of Zion," and "The Ship Bound for Canaan," to indicate but one type of song reflecting past experience. Many of these hymns were in use in Methodist meetings long after the pioneer stage had passed and some of the better ones may be heard in Ontario to this day. They were in their day the spiritual heartbeats of men and women who found in them an expression of the most sacred things in life.

The pioneer legislators of 1793 who passed the act abolishing slavery within the province had no idea of the consequences which this might have in years ahead. As has already been pointed out, the War of 1812 served to spread the knowledge in the slave states that to the north there was a land where slavery was forbidden. Almost immediately black faces began to appear in settlements along the

border and with each succeeding year the number increased. As early as 1830 there was a refugee settlement near the village of London, founded and financed in its beginnings by Ohio Quakers. Benjamin Lundy, pioneer abolitionist, came to Upper Canada in January, 1832, and after visiting this settlement, which bore the name Wilberforce, was so impressed by the possibilities of its expansion that he wrote three articles describing it in his paper, *The Genius of Universal Emancipation*, and proposed bringing about the settlement of a large number of negroes. Although his plans did not come to fruition, those of others were more successful so that there were a number of such settlements in the western section of the province by 1850. The most successful was the Buxton settlement in Kent County, not far from the present city of Chatham.

Prior to 1850 the negro migration came gradually and created no special problem either for the government, which permitted it, or for the communities into which the refugees came. But with the passing in 1850 of the Fugitive Slave Act and its approval by President Millard Fillmore a new and troublesome situation arose. Almost at once great numbers of free negroes resident in the northern states, fearful that they would be caught in the slaveholder's net, hastened to make their way to Upper Canada. The effects of this migration were immediately noticeable, both in the northern states and in the province. William Lloyd Garrison's *Liberator* contains numerous references to the flight of these people, as does also the *New York Tribune*. Canadian newspapers soon began to report the arrivals, one of the best sources for such information being *The Voice of the Fugitive*, a little weekly published at Windsor by Henry Bibb, a most intelligent negro. In every issue of this paper during 1851-52 may be found accounts of the arrival of fugitives, many of them needing immediate assistance. Conditions along the Niagara River paralleled those in the Detroit River area. The Rev. Hiram Wilson, who was a missionary in the Niagara district, wrote in December, 1850, that not less than three thousand had entered there since the previous first of September. Henry Bibb in Windsor gave a like estimate for those who had crossed the Detroit River in three months. During 1852 the migration increased in volume. It was estimated that by the end of 1852 there were between twenty-five and thirty thousand negroes in the province. The influx at Windsor created a social problem that was

beyond local means to meet and relief associations were quickly formed in Michigan to provide food, clothing, and other necessities for the fugitives, many of whom arrived with nothing more than the clothes they were wearing.

It was at this time that the Anti-Slavery Society of Canada came into existence with its headquarters at Toronto and branches in a number of other cities and towns throughout the province. There had been attempts before this to found an antislavery society but they had come to nothing. The situation in the winter of 1850-51 was such, however, that action was imperative. The first president was the Rev. Dr. Michael Willis, principal of Knox Presbyterian Theological College, and associated with him were such men as Oliver Mowat, later premier of the province; George Brown, editor of the *Toronto Globe*, the most influential newspaper in the province; and Captain Charles Stuart, the corresponding secretary. This last name is, in some respects, the most interesting of all. Stuart, who had for more than thirty years been an important figure in the anti-slavery cause, first in England and then in the United States, and who was the spiritual godfather of Theodore Dwight Weld, had by this time retired to Canada. He was naturally drawn into this new organization. Since the publication of Gilbert H. Barnes' *The Anti-Slavery Impulse*, with its revisionist views of the abolitionist crusade, the importance of Weld, Stuart, and Sarah and Angelina Grimké has been more and more recognized. Stuart died in 1865 at his home on the Georgian Bay and is buried in the cemetery at the village of Thornbury in Grey County, Ontario.

The close connection between the Anti-Slavery Society of Canada and corresponding bodies in the United States is shown by the speakers who were brought in to publicize the work. These included George Thompson, the English abolitionist; Fred Douglass, the negro orator; the Rev. Samuel J. May, of Syracuse; the Rev. Samuel R. Ward; and the Rev. Jermain W. Loguen, all men who were prominent in the movement in the United States. Ward was appointed an agent of the Canadian society and travelled widely setting forth the facts of slavery. The Canadian society entered into working arrangements with sister organizations in both Great Britain and the United States. At the first anniversary meeting, in March, 1852, a letter was read from Lewis Tappan, secretary of the American and Foreign

Anti-Slavery Society, forwarding a resolution of the executive of the American society expressing gratification at the organization of the Canadian body. At the same meeting messages were read from Sydney H. Gay, secretary of the American Anti-Slavery Society, and from John Scoble, secretary of the British and Foreign Anti-Slavery Society.

The activities of the Canadian body did much to keep this burning issue before the Canadian people. Events in the United States during the fifties were watched with interest and freely commented upon by the press. When *Uncle Tom's Cabin* appeared it was widely read in Canada and in a public address long after Sir Wilfred Laurier, then the prime minister of Canada, declared that he had been made an abolitionist when a boy of thirteen by reading this famous novel. All through the fifties the arrival of fugitives brought home the worst features of the slavery system and created sentiment which must have had its effects when the Civil War came. Sir John Macdonald, first prime minister of the Dominion of Canada, placed on record that he had had investigation made as to the number of Canadians in the northern armies and set the number at forty thousand. This is the only estimate that is recorded, but there is abundant evidence of the widespread enlistment of young Canadians in regiments of such nearby states as Michigan, Ohio, and New York. From older members of my own family I have heard of the many enlistments from Lambton County, immediately across the river, one of these being my father's brother. A private in the Sixth Michigan Infantry, he enlisted in August, 1862, and died at Carrollton, Louisiana, in March, 1863.

That great war, having such tremendous consequences for the United States, is today recognized as having been the dynamic which brought other forces into action to produce the confederation of the British North American provinces and create the new dominion. As one Canadian historian has put it: "The situation which arose out of the Civil War in the United States neither created nor carried Confederation, but it resulted, through a sense of common danger, in bringing the British provinces together and in giving full play to all the forces that were making for their union."

The situation of Canada during the war years was delicate and at times dangerous. The Trent incident might have made Ontario a

battlefield. The attitude of England towards the South, the depreciation of the *Alabama*, the smug criticisms of the *Times* and of *Punch* were all galling to the North. It would be a mistake, however, to conclude that Canadians were in any marked degree hostile to Lincoln and the North. The very opposite was the case except for a small group who aped the opinions of some of England's upper class.

The last year of the war was probably the most dangerous for Canadian security. A few American newspapers, conspicuously the New York *Herald*, were calling for drastic action against Canada because of the presence there of Confederate agents, and the situation was made more acute by the adventure of Maximilian and Carlotta in Mexico. William Howard Russell, the *Times* correspondent, had predicted that the federal government would keep its armies in good humor at the end of the war by annexing the Canadian provinces. To many Canadians it seemed that this prophecy might come true.

All was changed by the death of Lincoln, for there came from the Canadian people such a tribute of sympathy and such expression of mutual loss that even the *Herald* had its belligerency modified and observed: "These evidences of the appreciation in which our late lamented executive was held will go far to wipe out any cause for resentment that we may have had against the people of the provinces." John G. Whittier wrote to a Canadian friend: "The tears which both nations are shedding over the grave of our beloved President are washing out all bitter memories of misconception and estrangement between them." In the years that have passed since that tragic death the place of Lincoln in Canadian hearts has steadily grown. We do not think of him primarily as one of the presidents of the United States but as one who belongs to all nations and races in equal degree. A Canadian poet, Edward W. Thomson, himself a veteran of the Civil War, has expressed such a sentiment in verse:

We talked of Abraham Lincoln in the night:
Oh sweet and strange to hear the hard-hand men
Old-Abeing him, like half the world of yore.

It was as if they felt that all on Earth
Possess of right Earth's greatest Common Man,
Her sanest, wisest, simplest, steadiest son
To whom the Father's children all were one.

These are some portions of our common history that make us as peoples so much alike in spirit and in outlook. We originated in a great migration of peoples at the end of the eighteenth and the earlier years of the nineteenth centuries. Some Americans came to Canada because of political troubles; we lost some to you for the same reason. Missionaries followed the early emigrants into the new frontier areas bringing uplift and purifying influence. Democratic movements in your country helped to shape the fine democracy that evolved in the British provinces. We did not stand cynically apart from the slavery issue but in a very real sense helped to free the slave. Canadians fought in large numbers in the American Civil War. Lincoln is not yours alone; we like to think that he belongs to us and to all men. In this paper only a selection could be made to illustrate the links from history that form an historical heritage. In a world where misunderstanding sometimes appears almost to have triumphed, blessed are those portions of our past which hold us fast in a storm-tossed era of world history.

Down to Our State in Ships

Rev. Edward J. Dowling, S. J.

THE STORY OF MICHIGAN IS CLOSELY INTERWOVEN with the story of the Great Lakes.¹ The discovery and development of our state were determined and moulded not a little by the fact that Michigan's shore line borders on four of the five Great Lakes. Michigan's past history as well as her present status have been greatly influenced by her position in the center of this great system of navigable waterways. It is my intention to review in this paper some of the maritime factors which contributed to the colonization of the Michigan of old, and which today are contributing to its flourishing economic greatness. When I use the term maritime factors, I mean primarily ships. For there is scarcely a well-known ship in the three-century history of the Inland Seas which did not visit the shore or the ports of Michigan.

The first ship on the lakes, LaSalle's *Griffin*, visited what is now Michigan on its first and only voyage in 1679. The undiscovered place of her loss may well be within Michigan waters.

In the century and a half that followed the *Griffin's* voyage, sailing vessels were the only ships there were, and were the only means of transportation in this area. There is history here, too, for in that 150 years, the sailing ships of the Great Lakes went through the transition from the typically European *Griffin*, down to that most definitely Great Lakes type, the fore-and-aft rigged schooner, whose triangular "raffee" foretopsail was so exclusively a Great Lakes feature that the renowned British authority on sailing rigs, E. Keble Chatterton, does not even mention it. The schooner reached its ascendancy in numbers and size in the middle of the nineteenth century. In the sixties and seventies it was not an unusual sight to behold fifty or a hundred sails on the horizon. Michigan, with its unlimited supply of timber, provided not only the material to build these stately vessels, but also their chief cargo, lumber. There was not a river or

¹This paper was read before the seventy-fourth annual meeting of the Historical Society of Michigan at the luncheon session in Port Huron, September 25, 1948. Ed.

harbor in our state's twenty-three hundred miles of shore line which did not see one or several schooners built and launched, besides witnessing many more at anchor in its harbor or off its shore.

But fast as was the growth, and great as were the numbers of the schooners, even more quickly and completely was their extermination accomplished with the arrival of the steamship. The first steamship on our fresh water seas, the *Frontenac*, sailed on Lake Ontario only, and never visited Michigan. This was in 1816. But in 1818 the *Walk-In-The-Water* was launched at Buffalo and made its first sailing to Detroit in the same year. Other steamers followed her on Lake Erie, and nearly all of them were in regular service to Monroe and Detroit, and some sailed on to Lake Huron and Lake Michigan. For the first twenty years or more all the steamships were driven by paddles, and were called "sidewheelers." This was at first the only known method of propulsion, just as a small cannon mounted near the bow was the only known method of communication and signalling.

It was more than two decades after the advent of the *Frontenac* and the *Walk-In-The-Water* and their successors, that John Ericsson, the renowned engineer of Sweden and America, developed a practical application of steam power to a submerged screw. One of Ericsson's first engines was placed in the *Vandalia*, while this vessel was under construction at Oswego, New York, in the winter of 1840-41. The economic advantages of the screw-driven ships, both in reduced fuel consumption and in space saved, promised great things for the "propellers," as the *Vandalia* and others like her were to be called. Henceforth the term "steamer" was applied to the paddle ships, and "propellor" to those with screw drive, and this distinctive terminology was used until the nineties when the general term "steamship" became proper for both types.

The great wave of colonization which covered Michigan and the other midwestern states with towns and cities in the fifties and sixties was carried almost entirely by ships which sailed west from Lake Erie ports. A typical early Great Lakes passenger vessel was the *Michigan*, built in 1833 by Oliver Newberry. She had twin beam engines, each engine driving one paddle wheel. Five years later Captain Augustus Walker of Huron, Ohio, brought out the *Great Western*, the first ship with cabins on the upper deck.

Ships of this time were small, judged by modern standards, and were usually less than two hundred feet in length. But it was not long before larger and more palatial cruisers like the *Atlantic*, *Mayflower*, and *North Star* were afloat. The greatest of them all came in the years immediately preceding the Civil War. The *Western World*, *Plymouth Rock*, *Mississippi*, *Empire State*, and their contemporaries reached nearly 350 feet in length, and comparably great figures in speed and tonnage. These big sidewheelers represented the greatest development of that type on the lakes. Their main route was east and west on Lake Erie. They were heavy passenger carriers on the westbound trips in those days.

That the steamship business, besides being a noteworthy factor in the colonization of Michigan, was also a gold mine for certain of our state's prominent early citizens, is evidenced by the fortunes amassed by steamship men like Oliver Newberry, Eber Brock Ward, and his brother Samuel. A generation later fortune and fame came to James Davidson of Bay City, the master craftsman of wooden shipbuilding, and in still a later generation to his son-in-law, George A. Tomlinson of Lapeer, who controlled a fleet of modern carriers. In this connection too we may recall that a citizen of a neighboring state rose from a Great Lakes shipping broker to become one of the makers of American political history. I refer to Mark Hanna, the man who would "walk with presidents and talk with kings."

But not from the East alone were steamships coming to Michigan. Regular service from Chicago to lower Michigan ports on Lake Michigan was begun by the Wards in the middle forties, and continued by Captain Albert E. Goodrich after 1856. Service to Michigan from Milwaukee began in 1849, and was greatly increased when the Detroit and Milwaukee Railroad reached the west shore ten years later. The best remembered ships of this line were the sidewheelers *Detroit* and *Milwaukee*, built at Buffalo in 1859. These two were unique among fresh water ships in their exact resemblance to the ocean liners of that era. In the early sixties, service by steamship was inaugurated by the Chicago and Northwestern Railroad from ports on Green Bay to the northern settlements of the Lower Peninsula. The sidewheel steamers *Saginaw* and *George L. Dunlop* made history in this line.

It is interesting to pause briefly and consider the excellence of the workmanship of these vessels, especially of their machinery. In numerous instances records show that the engines survived the hulls, indeed often more than one hull. We learn, for instance, that the beam engine of the *Detroit*, built in 1859, served later in the first *Greyhound*, and then in the second *Greyhound* until 1930. Similarly the machinery from the *George L. Dunlop* was placed in the *Darius Cole*, built in the middle eighties, and served until the twenties. One reason engines were salvaged rather than hulls was that in the early days of Great Lakes shipping, engines were built only on the east coast, and hence were expensive and difficult to obtain. The best remembered makers of the massive beam engines for side-wheel drive were Andrew Fletcher of Hoboken, New Jersey, and James P. Allaire of New York City.

On steamers of today the steam whistle is the ordinary means of signalling and general communication. Such was not the case in the years before the middle fifties. The steam whistle was first put to successful use on a Great Lakes ship, and was first blown right off the Lake Huron shore of our state. In the winter of 1848-49 an old sidewheeler, the *Rochester*, was being reconditioned at a Lake Erie port. Her chief engineer, a gentleman named William McGee, had once seen drawings in a European scientific journal for a steam whistle, intended to be only a toy. He constructed a large-scale model from these plans, and fitted it to the exhaust pipe of the *Rochester*, largely for a novelty, since the contraption emitted an ungodly screech. On the first trip north the following spring, the *Rochester* was steaming up the lake about as far up as Alpena or Tawas, heading for Mackinac. A vessel loomed ahead going the same direction. As the *Rochester* overtook her, she turned out to be the propellor *General Porter*, whose commander was Captain Charles L. Gager, a bitter personal enemy of inventor McGee. So, as the speedy sidewheeler passed ahead of the slower propellor, McGee pulled the cord of his whistle. Loud as was the noise then, it was no match for the volley of profanity which Captain Gager unleashed on engineer McGee when both vessels were docked at Mackinac Island. Only the intervention of bystanders prevented an encounter. However, McGee's whistle was soon adopted on steamships, replacing the cannon or bell, and by factories and other land establishments. Hence,

I believe the Great Lakes contributed at least one definite and objective reality to scientific history, the steam whistle. And while we are on this subject, I might add, that however wild and raucous McGee's pioneering invention sounded, old lakemen seem to be in agreement on the fact that the wierdest sounding whistle carried at any time on a lakes ship was that on the big tug *Tom Dowling*. Your speaker can claim no relationship.

The influence of the Great Lakes waterways on the development of the Upper Peninsula, especially of that area lying adjacent to Lake Superior, was retarded until 1855 by the rapids of the St. Mary's River. The first canal around these rapids brought into reality one of the greatest economic factors in the story of Michigan and of the whole nation, namely the iron ore trade.

The opening of Lake Superior to steam navigation also nearly doubled the length of shore line made available to ships as carriers. Very shortly after 1855 we find steamer lines running from Buffalo to Duluth, just as there had been such long range service for some years between Lake Erie and Chicago and Milwaukee.

The type of ship which soon proved most useful for this kind of work was the screw-driven combination freight and passenger vessel. Eastern railroads operated big fleets of these packets or package freighters, which in reality were as much passenger ships as freighters. Some of the famous ships of this type and era were the *Merchant*, built in 1862, the first iron-hulled commercial ship in the American registry; the Ward boats *St. Louis* and *St. Paul*; the early Erie Railroad ships *Princeton*, *Atlantic*, and *Pacific*; and the *Fountain City*, *Chicago*, and *Badger State* of the New York Central and Hudson River Railroad Line. All of the package freighter lines made Detroit, Port Huron, Mackinac, Sault Ste Marie, Marquette, Houghton, and Hancock regular ports of call.

I sincerely believe that more was done to popularize the possibilities of travelling for pleasure on the Inland Seas by four well-known railroad ships of the seventies, than by any other single factor. These ships were the *China*, *India*, and *Japan* of the Pennsylvania Railroad's "Anchor Line," and the *Nyack* of the Erie's "Union Line." They were not large, as were the big sidewheelers of a generation earlier, few of them being much over two hundred and twenty-five feet in length. But they were comfortably appointed and good sea

boats, and were successful in the point where many big ships had not been, namely they earned well. Nor should we allow ourselves to be deceived and think of the package freighters as sluggish old "tubs." Indeed some of the later big ones of this type hung up speed records which stand today. The Erie packet *Chemung*, built in 1888, steamed from Chicago to Buffalo in sixty hours. The pride of the Lehigh Valley Transit Line, the *Saranac*, made the run from the Soo locks to Detroit in twenty-two hours. And for the ships of the Rutland Line, the long trek from Ogdensburg, New York, at the eastern extremity of Lake Ontario, all the way to Chicago in five days was no exception.

The package freight trade reached its peak at the turn of the century. Its decline came quickly, and today it is nonexistent. The history of shipping on the Great Lakes, has many, too many, closed chapters. The story of the package freighters, the "Vanishing Fleets," is one of these. These closed chapters bring regret to those of us who love ships, but they offer a challenge to us as historians. There is an abundance of material and colorful romance which marine historians feel in duty bound to keep alive in print, since it no longer can live as a reality.

The first two decades of the twentieth century were the busiest period in the passenger ship history on the lakes. According to all available figures, Michigan's ports received the vast majority of water-bound travellers. Our state possessed then as now many resorts and tourist attractions. The west shore of the Lower Peninsula, was served by twenty excursion vessels, bringing visitors from Chicago, Milwaukee, Manitowoc, and Green Bay. As many steamers brought thousands from Detroit and Lake Erie cities to spots on the St. Clair River and Lake Huron all the way from Algonac to the Straits. Besides these short excursions, the through cruise ships from Buffalo and Chicago carried vacationists to Mackinac Island, Sault Ste Marie, Marquette, and the Keweenaw Peninsula.

The ships which served the harbors of Michigan in these later years represented the finest productions of the inland marine. Excursion vessels were about two hundred and fifty feet in length and carried up to twenty-five hundred people. Typical of the best of these crafts were the *City of Benton Harbor*, *Theodore Roosevelt*, *City of South Haven*, *Tashmoo*, *Greyhound*, *Frank E. Kirby*, and

Arrow. Cruise ships were larger, usually running over three hundred feet in length, with cabin accommodations for up to seven hundred persons. Today there are very few of either class of passenger vessels left. All the excursion ships mentioned above have gone, while the famous cruise vessels, *Octorara*, *Tionesta*, *Hamonic*, *Manitou*, *Minnesota*, *North Land*, and *North West*, are now only a memory. In the last quarter century the decline of the passenger ship has been almost as pronounced as was that of the package freighter in the years immediately after 1900.

The most active present-day type of ship serving Michigan, is the railway car ferry. As a technical development the car ferry is neither a Great Lakes nor a Michigan invention. Its practical efficiency, however, has been demonstrated here. The first recorded powered vessel for moving railroad cars was the *Leviathan*, which sailed on the Forth and Clyde rivers in Scotland in the fifties and sixties. In 1866 the first car ferry on the lakes, the *Great Western*, went into service on the Detroit River, connecting the Great Western Railway at Windsor, with the Detroit and Milwaukee Railway at Brush Street, Detroit. These ships, and others which soon followed them, were designed for use on sheltered waters and were really little more than powered flat boats with tracks on them.

In 1892 an experiment in transporting cars over the open waters of upper Lake Michigan was made by the Ann Arbor Railroad, whose western terminal was at Frankfort. That the trial proved successful is evidenced by the fact that today the car ferry business can look back over a half century of mounting success. At the moment, this is the only ship enterprise involving passengers which can look forward to a prosperous future. In the years that followed the first car ferry on Lake Michigan, the Ann Arbor fleet has numbered eight ships. The Pere Marquette Line, which has the most outstanding record, has used twelve car ferries from its railhead at Ludington. The Grand Trunk Western has operated five. Ships of the same type also sail Lake Erie and Lake Ontario.

Time does not permit a detailed account of the contributions of the freight-carrying ships to the development and growth of Michigan. Suffice to say that the ore and coal carriers, the oil tankers, and the little sandsuckers are all doing their part. These freighters are still sailing, whereas the passenger vessels are nearly all gone. It

is for this reason that I have dwelt at greatest length on their story. It is the ships which are no more, and those which seem soon to be no more, that challenge the efforts of the historian. We who have ships as our hobby, and who arrogate to ourselves the title of "marine historians" feel that the part played by the Great Lakes and their ships in the drama of the discovery and building up of the Michigan of old, and of the popularization of modern Michigan as a land of beauty and attraction, ought never to go unrecorded. It seems evident to us that these well-remembered ships now gone, and those once busy harbors now deserted, can be reactivated on the pages of marine history. Much has been done, thanks to the efforts of men like Dana Thomas Bowen, Eugene Herman, Walter Havighurst, Milo Quaife, and Fred Landon, and to organizations such as the Steamship Historical Society of America, the Great Lakes Historical Society of Cleveland, and the Marine Historical Society of Detroit.

Much, too, remains to be done. The motto of one of these organizations is "To Preserve a Great Past for a Great Future." It seems to me that the fullness of this phrase can be no better applied than to the maritime enterprises of the Wolverine state. Michigan's ships and Michigan's shores have handed down a rich heritage to our state's many volumes of history, and there is no reason to believe that they will not continue to do so. The task and the challenge of the marine historian is to make it possible always to learn and to know the ships that featured the epic of Michigan—"Down to Our State in Ships."

Thunder in the Forest

George Angus Belding

WITHIN THE MEMORY OF MEN STILL LIVING there passed from the state of Michigan a colorful phase of Americana which the commonwealth will never know again.¹

Today, along the upper reaches of the Au Sable, along the twisting bends of the Thunder Bay, and down the valley of the Rogue, men hear no more the rasp of a crosscut saw or the ring of a swamper's double-bitted ax. No longer does the thunder of falling pines shake the earth in the uplands of the Manistee watershed, stamping ground of the immortal Louis Sands and his crews of heavy muscled Danes and Swedes. No longer do the hungry sawmills along the Saginaw devour the green gold of that once verdant valley. Their head saws have lain silent and rusted for fifty years. No drives tumble down the Big Muskegon in the springtime on the flood of the driving-pitch, shepherded by husky loggers eager to reach the Sawdust Flats. Gone are the millions of acres of the finest white pine that the eye of man ever beheld—pines that towered two hundred feet skyward; that marched in unbroken ranks for hundreds of miles across the central and northern portions of the state.

Gone, too, is the roistering army of lumberjacks that sent these proud monarchs thundering down into the dust of oblivion. A small remnant of that motley swarm is still with us, but their numbers are probably not much greater than are those of the Hartwick Pines near Grayling.

A short time ago I paid one of my frequent visits to these magnificent trees, which constitute the last remaining stand of white pine of any size still standing in the state of Michigan, at least below the Straits of Mackinac. I walked alone down the pine aisles as the west wind softly invaded the forest. Its passage brought to mind the words of the immortal John Masefield:

It's a warm wind, the west wind, full of birds' cries;
I never hear the west wind, but tears are in my eyes!

¹This paper was given by Judge George Angus Belding of Dearborn, at the afternoon session of the seventy-fourth annual meeting of the Historical Society of Michigan at Port Huron, Saturday, September 25, 1948. Ed.

The words of the poet came to me with a fuller realization of their meaning as the wind's mournful sound fell upon my ears that spring-time afternoon. Dirgelike was its tone. Its melancholy passage in that hour was like a death song. And a death song it might well have been. For, like the little ring of Roman veterans bravely dying on a long forgotten mound in the gloomy depths of the Teutonic forest, just so are these proud monarchs marked for imminent destruction. This tiny forest, hemmed in on every hand by a ruthless, dynamic civilization, can last but a few generations at most. Youth, maturity, old age, and death; the entire cycle will have been completed within a short time, as we measure its passage. Then, the only pine trees which our posterity will be privileged to view will be those of artificially planted origin. And it takes a long time to grow a pine!

I make no pretensions this afternoon of parading before you the indicia of historical scholarship. I speak only as one who has an acquaintance with and an understanding of that grand and rugged fellow, the lumberjack. Insofar as the Michigan logger is concerned, I believe that I am fairly well acquainted with his background, the general range of his operations in the Michigan swamp, his mannerisms, and his way of life. I was born in a lumber camp in the woods of Presque Isle County at the turn of the century. Some of my earliest recollections are of husky, bearded loggers, busily engaged in felling the last of the great trees in northeastern Michigan. I remember them as they noisily swaggered down the streets of Onaway on Saturday nights—lusty fellows from a score of lumber camps. I came to know them well during my formative years, during which a great part of my time was spent in the company of some of the last of the real lumberjacks. I formed a deep attachment for these rugged fellows; an affection that is sincere and that heightens with the passing of the years. The lumberjacks with whom I worked in the foothills of Montana, in the woods of Wisconsin, and of Upper Michigan in the early twenties, were a far cry from the oldtimers I knew in my boyhood. True, they were lumberjacks just the same, and in the main, they were just as adept with the tools of their craft as were their predecessors. But what a difference in their way of life in some respects! Time permitting, I will endeavor to make some

comparisons between the oldtimers of my acquaintance and the modern lumberjacks.

While the lumberjack came to fullest flower in the pineries of Michigan, following the Civil War, we must remember that he first came into his own in the gloomy forests of Maine. It was along the banks of the Kennebec and Penobscot rivers that lumbering first began on a large scale. The town of Bangor, some fifty miles up the broad Penobscot from the sea, became the first lumber capital of the world some twenty-five years before the Civil War. And Bangor retained that crown until it was wrested away by Saginaw and Muskegon a few decades later. It was in the state of the pine tree flag that the American logger first attained heroic stature. The hardships, the gruelling toil, and the deadly dangers of the white-water streams developed as rugged a breed of men as the world has ever seen. The Bangor Tigers, as they came to be called, were the best, the toughest, and the wildest of all eastern loggers.

But remember, the Bangor Tiger was two hundred years in the making. Back of him in a stern-visaged line stood ten generations of his forbears who had lived and died in the forests of New England. History is replete with examples of the racial hardihood of peoples who have lived and died in the shade of the forest. The Germanic tribesmen who harried the flanks of the Roman Empire so fiercely, were forest born and bred. There were great axmen and rugged fighters in the forests along the Baltic for many centuries.

Further proof that forest workers have always been men of brawn and endurance is afforded by Holy Writ itself. In First Kings:5, for instance, is to be found one of the first references to the activities of the lumberjack, and to his boss, as well. There also is to be found reference to one of the first, if not the very first instance of lumber jobbing on a vast scale.

King Solomon, in the building of his resplendent temple on Mount Moriah, required an unprecedented amount of saw logs for its construction. Therefore, he entered into a contract with one Hiram, currently King of Tyre, for the hewing of cedar trees out of Lebanon. The lumberjacks of that day were apparently the subjects of Hiram, for King Solomon said to him: "For thou knowest there is not among us any that can skill to hew timber like unto the Sidonians." King Solomon must have run some of the largest lumber camps of all time,

inasmuch as we are told that he had eighty thousand hewers in the mountains, besides his seventy thousand bearers of burden. According to the best contemporary estimates, the lumberjacks in Michigan during the full flowering of their operations, numbered about sixty thousand men.

Another interesting sidelight of the great king's enterprise is the fact that he probably supervised the first large log drive in history. The getting out of the cedars from Lebanon required that the logs be transported in part by water along the Mediterranean.

I think it may be legitimately inferred from the scriptures that, pound for pound, the lumberjack of that day was a fit brother of his successors. For the king sent ten thousand of his own servants to Lebanon in courses each month. What soft-handed sons of the city they must have been! It affirmatively appears that after one month of work in the cedars they were sent home for two months, presumably to recuperate. Yet there appears to be no mention of any similar rest having been accorded the Sidonian lumberjacks. Being lumberjacks, rest was apparently deemed superfluous by the bull of the woods ("boss" in logger lingo). That philosophy carried over into the log driving days of Maine and Michigan, as any rheumatic old river driver will tell you.

The ancestors of the Bangor Tiger who first settled along the New England seaboard were not loggers in the modern sense of the word. They were, however, in the main of sound stock. They had to be to survive the rigors of life in the new world. Many of them, as we know, came to find a better and a freer way of life. Utilization of the products of the forest for shelter, fuel, and even a livelihood made it necessary that they become adept in felling, dressing, and marketing the great pines of the New England states. And this intimate and rigorous contact with the forest primeval had its effect upon the lives and the characters of the settlers. It was not long until the woodland environment began to breed a proud and independent strain. Historically, perhaps the first tangible evidence of this fact is to be found in the defiance with which the colonists greeted the promulgation and attempted enforcement of what is known as the "Broad Arrow" policy, around the turn of the eighteenth century.

In brief, by decree of the crown in the year 1691, all pine trees, twenty-four inches or more on the butt, and standing within three

miles of tide water, were reserved for the sole use of the Royal Navy. Each tree so situated was marked by the broad arrow which symbolized crown ownership. Heavy penalties were prescribed for the unlawful felling of such trees and officials were sent over from England to enforce the law.

England could hardly be blamed for the enactment of this drastic legislation, in the light of the then prevailing world situation. This was in the day of great ships of the line which required towering pine trees for masting material. The forests along the Baltic had met the Royal Navy's needs for centuries, but the sea lords were apprehensive that this source of supply might suddenly be cut off by some ambitious continental power, and hence the measure reserving timber in the colonies for the Royal Navy.

Its attempted enforcement was another matter. The colonists had come to feel that the pines of New England were their own special property and to blazes with the Broad Arrow! It proved impossible to enforce the law and soon all attempts to compel obedience to its provisions were abandoned. We can see in this incident, which antedated the passage of the Stamp Acts by the better part of a century, the development of a new spirit in America. It was one of the very first causes of difference with the mother country; one of the first in a chain of irritating frictions that led directly to the outbreak of the War of the Revolution. And the lumberjack was perhaps the first to be involved.

The original Maine lumberjack was, in general, of Anglo-Saxon and Celtic stock, with Frenchmen from Quebec and the maritime provinces liberally sprinkled in. The loggers of Scotch descent from Nova Scotia and New Brunswick were much in evidence and they were the equal of the best to be found in the New England woods.

The counterpart of the Bangor Tiger appeared early on the Michigan scene as well as thousands of his own kind. These were the breed of men who first appeared on a large scale in Michigan in what Stewart Holbrook calls the "first migration."

However, by 1880, men of every clime could be found among the Michigan lumberjacks. Swedes and Danes in great numbers hastened to the Manistee area to "work for Sands." Germans, Poles, Canadians, Finns, and in fact, all other nationalities came to labor in the pineries

and hardwoods as the tempo of logging reached its maximum pitch during the latter part of the century.

As nearly as can be ascertained, the first migration began about 1836, when Charles Merrill of Lincoln, Maine, bought up an enormous stand of timber on the St. Clair River. In 1835 the sawmill town of Augusta was erected by Kennebec men. The first log drive down the Muskegon appears to have been in 1839. There were contemporary developments of a similar nature in Minnesota and Wisconsin. In the latter state, Isaac Stephenson, of New Brunswick, commenced logging operations in northeastern Wisconsin in 1845.

There was a very good reason for the rush westward of the big operators. Extensive lumber markets in the east and abroad entirely absorbed the eastern output. And in the early 1830's it became apparent that the pine forest was beginning to become pretty thin and that a lot of daylight was showing through. With realization came immediate action, and soon the moguls of logging were hastening to the Lake States with their timber cruisers to purchase millions of acres of the largest and finest white pine in the world. The prices paid were ridiculous. A dollar or two per acre was the average price paid, according to the records. It rose, of course, in later years. Through the malfeasance, misfeasance, or indifference of greedy politicians great stands of pine, cedar, hemlock, and hardwoods were sold for little or nothing to the hungry easterners. In the woods of Michigan in those ruthless days, the phrase, "round forty," was much in use. Often, an operator would buy forty acres in the heart of a great pine-wood for the usual nominal sum. Afterward he would set up his lumber camp and if his lumberjack employees should "accidentally" log forty acres of cork pine in each direction, it was just an "inadvertance" and, if caught, he would only be obligated to pay the state the actual going price of the timber. This happened many, many times in Michigan.

Bitter words cannot replace the heritage that is rightfully ours. They cannot restore the pine-clad grandeur of our state to even a semblance of its former glory. Castigation of those responsible for the unwarranted wastage of natural resources is, of course, futile and unavailing. We must recognize, also, that the action of the barons, selfish as it was, was but a natural move in the progress of our econ-

omy to utilize the forest for the building of the homes, factories, schools, churches, and stores of the nation.

Far-seeing statesmen could, however, in that distant day, have spared us the tragedy of the millions of denuded acres which greet our pensive gaze in northern Michigan. But, unfortunately, they, with most of the men of that generation, thought that the pine lands of America were inexhaustible. The fact that they were in error does not lessen the bitterness of our realization this September morning in the year 1948. And even at this late hour we may witness many instances of a similar thought pattern exhibited by some of our public officials where sensible conservation of natural resources is concerned.

But an empire was on the march in the days of which I speak. Westward with the lumberjacks marched the early settler and pioneer. Between 1850 and 1900, roughly, there was a ready market, except for periods of temporary depression, for every stick of white pine that came out of Michigan. Time does not permit the recitation of many statistics, but through the Erie Canal alone passed billions upon billions of feet of pine, destined for eastern consumption or export. Albany became the greatest lumber mart in the world, with Tona-wanda sharing that fame at a somewhat later date. The construction of the Erie Canal was a factor of transcendent importance in the rise and development of the lumbering industry in the Lake States.

It should be noted in passing that it was not a shortage in lumber that caused the barons to rush to the West in the first instance. Rather, it was a shortage of white pine and of no other lumber. There were countless billions of feet of spruce, hackmatack, and the like, still standing in the New England states. The cutting of spruce for pulp has been a thriving business in Maine since the turn of the century. However, there is more white pine to be found in Maine today, many times over, than in our own state of Michigan. Within the past month I observed several small sawmills in operation along Highway 2, in Maine, between the New Hampshire border and the town of Bangor. And a few of them were cutting white pine! Naturally, their output cannot be compared to that of their predecessors along the Kennebec or the Penobscot; much less to the area between Saginaw and Bay City, where at one time over a hundred large mills were in constant operation.

Statistics on the Michigan pine harvest might be of interest. The pineries and hardwoods of our state, during the latter half of the nineteenth century, are estimated to have given us some two hundred and twelve billions of feet of finished lumber. We are told that from this stupendous total (the accuracy of which I cannot vouch for) the Saginaw Valley produced thirty-one billion feet; Muskegon River Valley, thirty billion feet; Green Bay, eleven billion, five hundred million feet; and the Lake Superior region, six billion feet. The total pine production is figured at one hundred sixty-two billion feet and the hardwood at fifty billion feet.² Naturally, these figures do not, and cannot, take into consideration the untold billions of feet of cut and uncut pine, hemlock, cedar, maple, spruce, and the like, destroyed by fire down the decades. Fire was the greatest enemy of the lumberman, and we are wholly unable to evaluate the tremendous loss occasioned by this source.

By way of comparison, during the same period, Wisconsin produced some seventy billion feet of pine and ten billion feet of hardwood (I helped to swell these statistics, slightly, in the early twenties as a sawyer near Hurley, Wisconsin). The Minnesota output was around thirty-six billion feet of pine and five billion feet of hardwood.

Let us never forget, however, that not one stick of white pine could have come to rest in the sorting booms of the Tittabawassee, the Au Gres, the Big Muskegon, the Thunder Bay, or in those at a score of other river mouths without the brawn and matchless skill of that magnificent specimen—the lumberjack. Big fortunes are intact today that stem back directly to the toil and the sweat of husky loggers in the gloom, the wet, and the snow of the Michigan pineries; that stem back directly to the labor of brave men, not always well paid, on the roaring, snow-fed rivers of central and upper Michigan, with death reaching out for a careless peavey stock at every bend of some mad stream—reaching out successfully only too often.

A drive roared down toward a sawmill town
And a logger misjudged his stride.
With bated breath they saw his death
In the swirl of the log-strewn tide!

²For these statistics I am indebted to Mr. Lewis L. Torrent, of Muskegon. Practically the same estimate of the pine production appears in Works Projects Administration, Writer's Program, *Michigan Log Marks*, 83 (East Lansing, 1941).

Then a red clay mound on the frozen ground
And a battered frame at rest;
White pine sped south to a river's mouth—
But a logger's soul sped west!

Yes, the Michigan lumberjack of the old days was a redoubtable fellow! Product of a harsh environment, two hundred and fifty years in the making, his like will never be seen again, because it is unlikely that the conditions which made his creation possible will ever be repeated.

It is quite true that men are still cutting timber from Maine to the Pacific Coast. Husky loggers, good men, are cutting spruce and redwoods that dwarf the largest pine ever to come out of Michigan. But their way of life is at entire variance with that lived by the loggers of the past. They are more civilized than the husky brutes who ranged the Michigan upland for fifty years or more. The modern lumberjack is pretty apt to be married (so were many of the old timers, but they usually stayed alone in camp all winter). Many live at home and drive automobiles to work. They take part in political activities, and even play golf. Working conditions have improved wonderfully. Shower baths are provided, and clean sheets are universal. And vermin are a thing of the past.

However, on the drive, that is, in the few places where white pine still comes down a river, even today, conditions are primitive. In May of the current year, it was my privilege to accompany a drive of white and red pine for a few days down the Mississagi River in Canada, about seventy-five miles northeast of Sault Ste Marie. I was accorded this privilege by the officials of the McFadden Lumber Company, owners of the timber who operate a huge and modern sawmill at Blind River, Ontario. On the drive, the men slept in unheated tents on boughs placed upon the ground. It could not be otherwise, for camp is moved at least every two days on the average, and it would be impossible to carry cots for everybody. The men were mostly of French-Canadian, Scotch, Irish, and Indian stock, and good lumberjacks they were. I heard not one complaint during the time I was with them, although I did observe a few men from the cities who refused to work because they were not provided with cots. Shades of Silver Jack!

Death still rides the white water, even in these days of modern logging. Shortly before I joined the drive two men were drowned at Squaw Chute, a vicious swirl of white water about seventy-five miles up the Mississagi from Blind River. I was in that country for about a week and when I left the bodies had not yet been recovered, so wild and swift is the water at this time of year.

I noticed one thing about these Canadian friends of mine that has been characteristic of the logger throughout the years; most of them had been away from civilization since the fall of 1947, and their eagerness to get the pine into the booms at Blind River was most obvious. From their conversation I gathered that it would be a lively night when the drive was in. There was no talk of physical combat however. How times have changed!

In the rough environment of early logging days in Michigan, a high value was placed on sheer physical prowess; on sawing, chopping, and driving skills. The average logger packed his "turkey" into some camp in the fall of the year fifty miles or more from any city, and he was not seen again until spring, when he showed up in old Saginaw, or Muskegon, in Alpena, or one of a dozen other saw-mill towns, riding a white pine log and with the light of battle in his eyes. Small wonder then that he would joyously break the shackles of restraint that had bound him to six or seven months of dangerous and unrelenting toil and "paint the town red" as he was wont to say. In such an environment it was but natural that men of the stamp of "Silver Jack" Driscoll; Joe Fournier, the big Frenchman from Bay City; and T. C. Cunnion would evolve. In the light of the evolution and environment of the logger we can perhaps more readily understand and be sympathetic with some of his antisocial tendencies and his unquestioned predilection to physical combat and carousal. We can perhaps more readily understand, and forgive, his frailties.

The lumberjack has not in all cases been treated fairly by some of those who profess to know him. Some of the people who speak and write about this magnificent chap, I suspect would be unable to tell a broadax from a cant hook, or a crosscut from a crosshaul. His faults often have been magnified and his virtues minimized, or held for naught. He has been a Bunyanesque caricature in too many instances.

Generally speaking, the education of the lumberjack was sadly neglected, and very few of his number have said a word in his

defense, at least in print. It is a literary tragedy that this should be so. If only some of the real, honest to goodness, old lumberjacks could have given us an authentic story of those vanished days!

Not every logger was of the stamp of a roisterous, larcenous Silver Jack. By no means were all of them of the bullying, quarrelsome type typified by the swaggering Joe Fournier, or the old maneater, T. C. Cunnion. On the contrary, literally thousands of them, both back east and in the Lake States, were sober, serious, hard-working citizens. Many of them, and this was particularly true in Michigan, were early settlers who worked in the woods during the winter to support their families back in log houses in the stump-filled clearings. Very few of this kind of lumberjack caroused, gambled, or otherwise wasted their small earnings. And with the spring breakup such men returned to their farms and the unremitting toil of "moss back" life. Their descendents are legion in the state of Michigan and many of them would know whereof I speak.

Although the logger has had many detractors over the years, he has not been entirely without champions. I now pay a tribute to the memory of one such champion; a man who knew and loved the Michigan lumberjack. That man was John W. Fitzmaurice, author of *The Shanty Boy*.³ Fitzmaurice is one writer who has given posterity an authentic picture of the Michigan lumberjack, a picture that was drawn at a time when that lumberjack was at his full flower.

The author, a newspaper man and temperance lecturer in ill health, entered the woods of northern Michigan as a hospital agent in the fall of 1880. During the next few years he visited an estimated four hundred lumber camps. From his close contacts with the loggers, he came to know them and to love them. *The Shanty Boy* was written for and about the logger, as the preface states:

I have prepared this little work with two specific purposes in view, viz.: to tell the story of the lumberwoods where it is least known, and to instruct and amuse the class of men I have measureably striven to represent on these pages. Nearly every phase of labor has been written, sung and told, save the labor of the pine woods. Here I have found a field totally unpre-

³*The Shanty Boy* was printed in 1889 by the Cheboygan Democrat Steam Print. There are only four copies of this book in existence, according to my information. One of these copies is owned by Mr. Thomas Starr of Detroit. I am deeply indebted to him for the loan of this valuable and interesting book.

empted, and have endeavored to so present this life, as to show how much could be done by a more versatile writer.

Much of the matter in these pages has formed my editorial contributions to the columns of the *Timberman* of Chicago, and all is taken directly from shanty life as I beheld it. I gratefully dedicate the work to the men I have received so much kindness from—the Shanty Boys.

To further show the deep understanding of the lumberjack as evidenced by Mr. Fitzmaurice, I quote from the narration of his experiences and observations as he proceeded northward through central Michigan on the Michigan Central Railroad.

The car was "full" in every form of the word—the aisles were jammed with heaving, surging, roaring, swearing, laughing humanity, out of nearly every kindred nation [this was 1880] people and tongue. All were "full" and every man had a bottle. It was the last "drunk" of the season and it was a bouncer. The men were bound for the woods and a long season of hard labor was before them. This was simply a goodbye to civilization and considerable excuse could be had for a condition of exhilaration which was the cut-off for long days to come.

The shanty boy has been seen at his worst by those who have endeavored to describe him. Usually he is made the hero of some town or city escapade, in which he is caused to figure as the drunken, fighting bum. Such, however, is a very wrong estimate of a character abounding with indications of the best phases in our human nature, although frequently exhibited in a crude form. And right here I want to record the fact, gathered from years of experience, of years of personal association with this class of our population that if I wanted a truly sincere friend, one who would stand by me with money and personal assistance through thick and thin when in trouble, I would turn to the "shanty boy" clothed in his "mackinaw" in preference to the sleek, smooth-speaking scion of the city, clad in broadcloth, occupying a place in refined society and a cushioned pew in some fashionable church. I have tried both and proved which is the true gold.

John Fitzmaurice, I salute you!

Of academic interest to students of Americana perhaps might be a paper on the etymology of the term "lumberjack." This matter was brought to my attention by Dr. Rolland H. Maybee in a conversation held in Dearborn over a year ago. Dr. Maybee raised the question as to when "shanty boys" or "loggers" first commenced to be known also as "lumberjacks." I had, until that moment, given no thought to the matter. Since that time I have been conscious of his query, but have been unsuccessful in finding an answer. My own personal knowledge of the common use of the word, lumberjack.

only extends back to around 1907. Mr. Fitzmaurice does not employ the term anywhere in his book, as I recall it. Nor have I discovered any reference to its employment in any book written before the turn of the century. This does not imply that the word was not in use at any time during that period. My own research on the subject to date has been of a most casual character.

But "shanty boy," "logger," or plain "lumberjack" as you will; this rugged fellow was the central character in a roaring epic of America. He was the chief actor in a drama replete with action, with tragedy and pathos, with humor and poignance. His calked boots will never again score the rough planks of a Michigan waterfront saloon, but their clatter will echo down the corridors of time, bringing us

The ringing songs of men long gone;
A saga, flaming like the dawn
That breaks above a pine-clad hill,
When all the world is dead and still;
The songs of men of ax and saw—
Men of red sash and mackinaw;
Knights of the peavey and the ax—
Huge bulking brutes, the lumberjacks,
Who trod the land as kings of old;
Yet toiled like slaves for paltry gold!

When Was Easter First Celebrated in Michigan?

Louis H. Burbey

ACCORDING TO THE BEST AVAILABLE SOURCES OF INFORMATION Easter Sunday was first celebrated in the lower or central portion of Keweenaw Peninsula in the Upper Peninsula of Michigan by the Jesuit Father René Menard and eight French companions in 1661.¹ My deductions place the site of this celebration somewhere on the Sturgeon River (possibly in the vicinity of present Otter Lake) or on the shores of Portage Lake.

Father Menard departed from Three Rivers, Canada, on the morning of August 28, 1660. His destination was Lake Superior. According to Father Menard, he, with eight other Frenchmen, landed at "a large bay on the south side of Lake Superior [Keweenaw Bay] and here I had the consolation of saying Mass" on October 15, 1660 (the feast day of Ste. Therése or Thérésa). At this point Father Menard founded the Mission of Notre Dame de Bon Secours a few miles from the present village of L'Anse. To the bay Father Menard gave the name Ste. Therése.

Father Menard spent the winter at this site. Then, according to his account, "we decamped from our winter quarters on Easter Saturday, to proceed to a very pleasant river where there was good hunting—nine of us Frenchmen embarking in three canoes, we continued our navigation. At the end of two days, we arrived at that formidable portage which is a short league in length, midway between the trem-

¹This little historical dissertation was inspired by the question embodied in the title. (We newspapermen certainly receive all sorts of inquiries.) The question was an intriguing one; I had not given the subject any thought previously. So, after a bit of research, this short account is the result. Information on the first Easter was obtained from a series of letters by Father Menard and other letters about him in the *Jesuit Relations*, Thwaites Edition: *Relation of 1659-60*, 46:81, 127; *Relation of 1662-63*, 47:115 ff, 257 ff. As for the date of Easter Sunday, 1661, in the *Jesuit Relations*, 46:165 reference is made to Lent beginning March 2, 1661; while on page 171, Easter Sunday, 1661, is mentioned as falling on April 17.

bling lands [bogs] wherein one sinks of necessity, sometimes more, sometimes less."

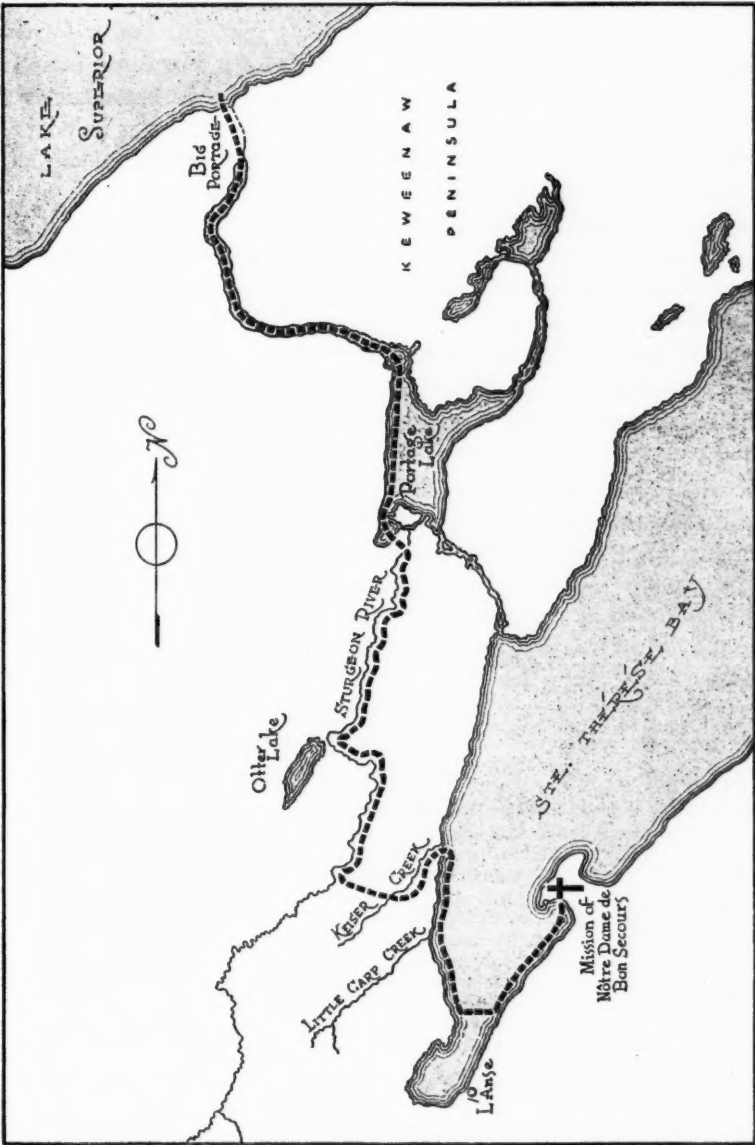
In this letter Father Menard clearly identifies the area in which he was traveling. The bog lands and the portage are now known as the Portage Lake Ship Canal on the west side of Keweenaw Peninsula. He was on his way to "the bay of St. Esprit" later known as Chequamenon.

The "very pleasant river" Father Menard mentioned is beyond doubt the present Sturgeon. When the party decamped from their winter quarters they most likely canoed around the bay (or across the bay) a mile or so to the proximity of Keiser Creek, thence struck inland a matter of six or seven miles to the Sturgeon; a protected river, quiet, pleasant and flowing north in the direction they wished to go. Thus they had the current to help them on their journey.

Father Menard stated two days were required to make the journey from his mission to the portage. They departed on Easter Saturday and completed this particular phase of the journey the following day, Easter Sunday. Consequently the actual celebration of Easter no doubt took place on the Sturgeon River or on Portage Lake, during the course of this two-day journey.

Another excerpt from Father Menard's letter tells us that "the savages are living on moosemeat, which came very opportunely. The supply of fish failed, and those who wished to keep Lent suffered greatly; those who did not keep it, did not suffer." Father Menard's delight with the river "where there was good hunting" explains itself. Obviously the Frenchmen broke camp on Easter Saturday with a definite purpose in mind; that is, to reach a good hunting area in order to obtain meat for the Easter Sunday occasion and the breaking of their forty-day fast.

In commenting upon the weather, Father Menard left another important bit of information: "There has been no winter here to speak of. Our great bay of Ste. Therése, on whose shores we have wintered, has been frozen over only since the middle of February. I have said Holy Mass everyday from All Saints' day to March, without any fear that the elements would freeze or that I would need any fire at the altar." Thus we know the good Father did not fail to say Mass regularly every day and consequently we may safely infer that he likewise celebrated Easter with a Mass.



PROBABLE ROUTE OF FATHER MENARD, EASTER, 1661

I believe that we have sufficient documented evidence to warrant the deduction that Easter Sunday was first celebrated in Michigan in 1661 by nine Frenchmen, which group included Father René Menard, the pioneer missionary in our state. It is also worth noting that Father Menard's landing date of October 15, 1660, automatically credits him with the first commemoration of all the major holydays from the middle of October, 1660, to approximately the middle of August, 1661. As a matter of fact, Father Menard most likely first stepped on Michigan soil before the first of October, 1660, because at least two weeks would be required for the journey from the eastern end of Michigan to Keweenaw Bay. Undoubtedly he said his daily Mass along the way.

The tragic exit of Father Menard from this world is too well known for elaboration here. In pursuing his missionary activities he became lost (and possibly was deserted by his guide) in our primitive wilderness. He apparently spent nearly two weeks in a lonely camp waiting for the return of his guide or for a search party. He may have died from exposure and starvation or, as some records indicate, he may have been tomahawked by a roving Indian. His body was never located, although some of his possessions, such as a kettle, various articles of clothing, and the like, were found some time later among different Indian families. The place of his death was at the headwaters of the Black River, Wisconsin. The time of his death has been placed at about August 10, 1661. He was between fifty-five and sixty years old. Father Menard is honored as the first priest to say Mass in what is now the state of Wisconsin. There are many fine tributes extant extolling the virtues, piety, and devotion to duty of Father René Menard. Michigan has not done enough to commemorate its pioneer missionary and his sacrifice of his life in spreading Christianity in Michigan.

Reflections in the River Raisin

Marian Palmer Greene

THE VILLAGE OF BROOKLYN IS LOCATED IN JACKSON COUNTY in a fertile valley where the River Raisin begins its murmuring and meandering course on its way to Lake Erie.¹ For more than a hundred years this village, first called Swainsville, has been the abode of the descendants of the hardy New England pioneers who migrated from New Hampshire, Vermont, and New York to establish homes in the great Northwest Territory. Here they found the friendly Potawatomi Indians, here they cleared the forest, built the sawmill and flour mill, and built, for themselves and their children, homes which have long since taken the place of the rude log cabins of early days.

Only four miles away was the Chicago Turnpike over which traveled such famous personages as Daniel Webster and James Fenimore Cooper, the latter stopping at the tavern at Cambridge Junction (now the Walker Tavern) to rest for the night. So impressed was he by the quiet and the beauty of the surrounding country and lakes that he stayed all one summer and wrote *Oak Openings*.

¹This paper was submitted as a study, "Schools of Southern Michigan in the Post Civil War Period," for Miss Julia Hubbard's course in the history of education at Wayne University.

Material for the thesis was secured by letters, interviews, and the reading of old diaries, papers, and newspaper clippings. Letters were sent to fifty men and women who had been associated with the teaching profession in Michigan in the years following the Civil War and to sons and daughters of well-known citizens who had made definite contributions to community life at that time. Replies came from Michigan villages and as far away as New York, Washington D. C., California, and Honolulu.

I spent days going over old diaries and scrapbooks which belong in my family, but received very little help from these sources. Files and clippings from the *Brooklyn Exponent* were a source of much helpful information. I interviewed people on early Brooklyn history and listened to stories and anecdotes by them. One of those interviewed was Miss Caroline Felt of Washington D. C., who attended school in Brooklyn in 1858. In San Diego, California, I spent three days visiting Mr. and Mrs. James Butler who were long ago associated with Manchester and Brooklyn.

Inspiration for this early community history is Mrs. Della Thompson Lutes of Cooperstown, New York, formerly of Horton, who has been active in reviving old legends and retelling in her charming style, stories of Michigan pioneer days. I am also deeply grateful to Miss Julia Hubbard, who first interested me in the history of southern Michigan community life. \

Inhabited largely by descendants of New England stock, Brooklyn has remained much the same from 1832 to the present time. However, the recently built Ford factory on the site of the old mill has brought about and will bring so many changes that I have been moved to write of the Brooklyn that existed in pioneer days and in the days of the early twentieth century.

The re-routing of the state road M50 in 1925 necessitated the razing of the old Baptist cemetery established in 1838 on the north edge of town. When I was a child this was a place of mystery to me and to my playmates. We visited it in the spring in lilac time, for the lilac bushes had grown in huge clumps during the century of their growth. We picked the lilacs at Decoration Day time to decorate the graves of Civil War veterans. These bushes were so large that we could crawl under them and read in the semidarkness strange inscriptions of pioneers who had died in the early years of Michigan's statehood. Some of the tombstones were standing, but most of them were lying flat and half buried in the ground. We, in our childhood fancy, conjured up visions of Indian raids, hungry wolf packs, and various other hair-raising episodes which might have happened near that very spot and were extremely careful to avoid the place when we returned from skating parties on a near-by pond in the early twilight. But I digress and must return to my story.

One day in the summer of 1925, when this cemetery was being dug out to make way for the new road, and the excavators were carefully removing the remains of these pioneers to an honored place in the new cemetery, they suddenly came upon a cast-iron casket six feet long, twelve inches wide at the head, twenty inches at the shoulders and eight inches at the feet. The casket was bolted and was evidently air tight. When the face plate was removed it revealed a young woman with bright auburn hair, whose blue eyes were wide open. She wore a blue woolen dress trimmed with white lace. Nestled close to her side lay a baby dressed in white wrappings whose hair matched hers. The inscription on the tombstone read: "Elizabeth M. Swain, Wife of C. H. Swain, Junior, Died March 8, 1859, 26 years 5 months 18 days." Such was many a frontier tragedy—a beautiful young woman dying in childbirth in her twenties. Her four year old son, Franklin Swain, was brought up by a family in Napoleon, four miles away.

The Waterman family of Brooklyn trace their lineage back to Franklin Swain.

It was in the spring of 1832 that Calvin H. Swain, the father-in-law of the Elizabeth Swain just mentioned, decided that New York state was too crowded. By way of the Erie Canal he came to Detroit, bringing with him Chauncey Hawley, Calvin H. Swain, Jr., A. M. Swain, Lewis Case, and Israel Love. They started from Detroit on foot, providing themselves with maps and plots of government land, and in twelve days arrived at Napoleon, a distance which now could be traveled in two hours. On June 17, they walked from Napoleon through woods full of oaks, wild flowers, and herds of countless deer, to the site of the present village of Brooklyn on the banks of the River Raisin.

After several days of exploration the southwest quarter of the northwest quarter and the northeast quarter of the southwest quarter of section nineteen was settled upon. Calvin H. Swain and A. M. Swain left for Detroit to make the purchases, leaving Calvin Swain, Jr. to begin the erection of a log cabin and a sawmill. In the meantime Calvin H. Swain and A. M. Swain went from Detroit back to Washington County, New York, to bring back their families. While they were gone, young Swain made himself a log cabin. In front of it he cooked his meals over a fire. Inside at night he listened to the howling of wolves. During the daytime friendly Potawatomi came to view the building of the dam and mill and shared with him venison and wild turkey.

The sawmill was in running order by January, 1833. In the spring a cabin one and a half stories high and sixteen by twenty-four feet was built for the twelve members of the Swain family. Its site is now on the public square. The Swain family and several hired men formed the new settlement called Swainsville.

They had brought salt pork from New York. Wheat was obtained in Washtenaw County and ground into flour at Ann Arbor and Tecumseh. The tallow of deer was used for candles. From the bee trees they secured all the honey they could use. They had difficulty, when cooking outdoors, with thieving Indians and dogs. In the spring of 1834 Calvin Swain plowed the ground between the place where the schoolhouse now stands and the millpond and sowed spring wheat. While he was planting the wheat he was overcome by the ague and dropped the bag of wheat on the furrow. He was unable to

continue the planting that day. In the morning the bag of wheat was nowhere to be found, and, after a thorough search it was given up as lost. Later, when the wheat began to come up, one place showed a perfect mat of sprouts. On digging into the ground the bag was found. The wolves had buried it and covered it so well that it did not show a trace.

In spite of wolves, lack of materials, ague, and other difficulties, the village of Swainsville prospered. In all these early Michigan communities education and religion followed closely the establishing of settlements. Swainsville, being settled by New Yorkers, followed the New England plan for schools.

A decided interest in schools was shown from the very first of the settlement. In 1838 Benjamin F. Taylor established a select academy in Swainsville.² It was located on the site of the building now called Columbia Hall which still stands today directly across Main Street from the Worthington Funeral Home. (Columbia Hall was used for years by a denomination called the People's Church—two of its distinguished ministers being J. V. Hawley and William J. Cameron.) Taylor wrote of this school:

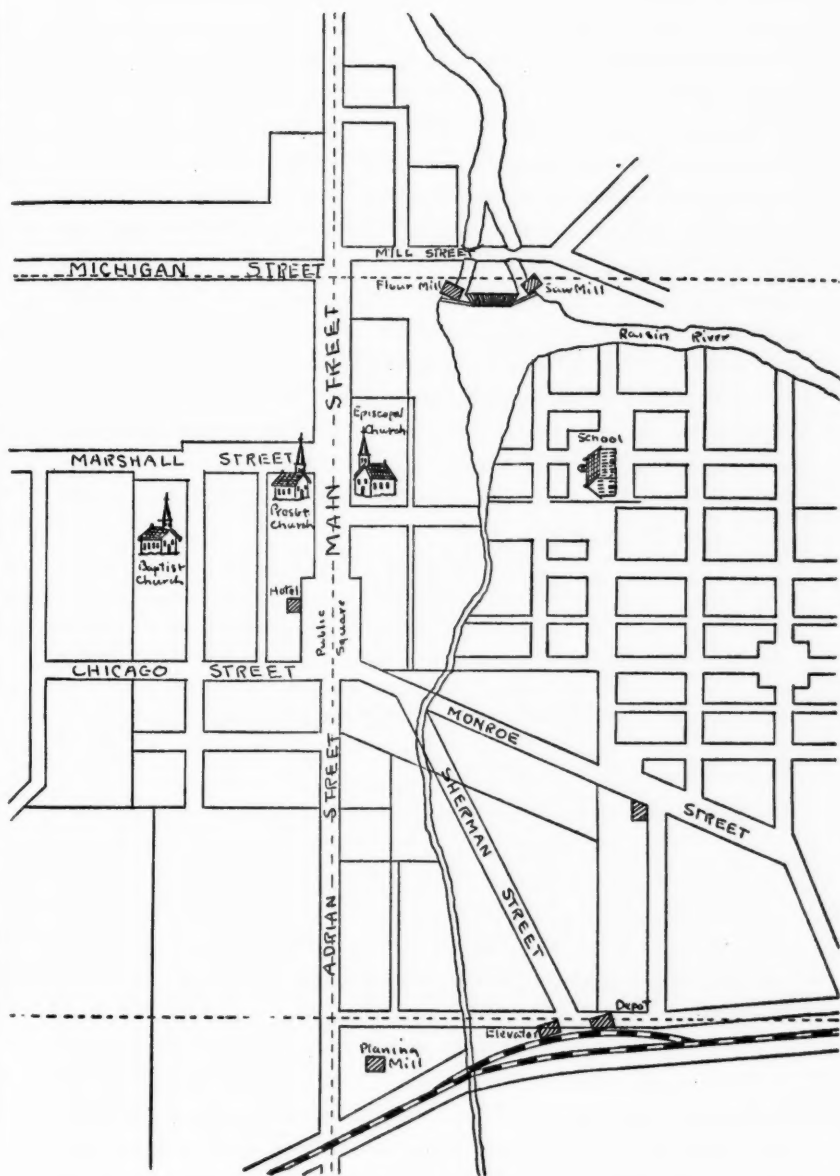
The pupils came from over the hill, down by the mill, and across the River Raisin . . . dressed in a fashion not a month old from Detroit. . . . These were they who brought their tuition-money, well coppered with big pennies, knotted in the corners of blue-and-white cotton handkerchiefs or chucked into a weasel-skin purse. These were they who paid in hazelnuts and walnuts. . . . Tuition was paid in anything that was climbed for, dug for, clubbed for, or killed outright.³

Mr. Taylor always feared that the young ladies in his select school would find out that he took pork in payment for literature and science.

He explained words of two syllables one minute and demonstrated celestial distances in the next. He set a penmanship copy and mended a quill pen. He coached a pupil in Virgil and then splashed through the rivers of India to get at the causes of the American Revolution. He might have been a successful progressive education association member had he known he was conducting a progressive school. The school thrived. Pupils came from Napoleon and Columbia City (now Jefferson).

²See Benjamin F. Taylor, *Old Times in the Oak Openings* (Chicago, 1887).

³Taylor, *Old Times in the Oak Openings*, 12-14.



VILLAGE OF BROOKLYN, 1874

Swainsville had no telegraph, no telephone, no railroad, no electricity, no morning paper, no radio, no movie and was four miles from the state route—the village was a peninsula fenced off from the world—and yet there wasn't a dull moment in the twenty-four hours.

The first teacher in the so-called public school was Miss Ruth Watkins, daughter of Royal Watkins. His house was of colonial style with large white pillars supporting the entrance. This house is being restored by a great-grandson, Samuel Cushman. Ruth Watkins was a sister of Lucius Dennison Watkins, whose beautiful home is located between Fay Lake and Manchester. In my childhood days the great attraction of this place was a deer park. The house is now occupied by Lucius D. Watkins' son, L. Whitney Watkins, who was candidate for governor in 1912 on the Progressive ticket. Ruth Watkins married Waterman Thompson. Their home on the Clark Lake Road was built to resemble her old home.

In describing how she came to be employed to teach the Swainsville school, Miss Watkins states that

My father, Royal Watkins, spent twenty years as president of the Collegiate Institute at Keene, New Hampshire. In 1834 he was seized with the spirit to go West. In the estimation of the people who lived on the granite hills of New Hampshire, Michigan was then just a little farther than civilization would be able to conquer successfully in the next five hundred years; but, fired with the idea that there was enough land for one dollar and a quarter an acre he went to Michigan and there made his home in the present town of Norvell.

One day Edward Smith of Swainsville came to their home and asked her to become the teacher in the school they were about to establish. After a few days consideration she consented and Mr. Smith took her with horse and light wagon over the trails of marked trees to Swainsville where she lived at the home of Elder Calvin Swain.

I can see the road made from that marked trail. It is a winding hilly road—much of it between swampy land containing islands of firm soil supporting huge maple and spruce trees. To the right is Fay Lake—its banks in the springtime bright with violets and cerise moss pinks. This road soon after crosses the old Lake Shore and Michigan Southern Railroad, the old railroad which reached from Ypsilanti to Hillsdale and then on to Chicago. It is now a part of the New York Central system and is used for triweekly freight trains. As

one approaches nearer the village, to the right may be seen a perfect natural fortification of hills around a central valley. I have wondered often, especially in the horse and buggy days when I had time to view it slowly, if this fortification could have been made by Indians. To my knowledge no farmer plowing that land has ever picked up Indian artifacts. However, since the land has been used mostly for grazing, it may be that evidence of the presence of Indians, if there is any, is too far down to be reached in such an ordinary manner. Still nearer to Brooklyn on the left is the River Raisin which flows from Vineyard Lake and forms the millpond at the site of Swain's first sawmill. Miss Ruth Watkins must have been aware of these scenes as she approached (probably with some trepidation) the village where she was to teach.

She found that the schoolhouse had just received a roof and a floor, siding, and a chimney. Oak slabs with legs pinned through them answered for seats and desks. A little pulpitlike arrangement in the rear answered as well for the teacher during the week as it did for the elder on the Sabbath. How different this was from the seats of learning with which she had been familiar. And yet that schoolhouse was to have many undying memories linked in its walls. There it stood for years—the schoolroom, the church, the singing school, the debating club, the public gathering—such were true public relations and pure democracy in those days.

In the fall of 1835 the schoolhouse was completed on the inside. Two rows of seats with desks made of black walnut lumber were elevated around the room. A third row of seats without desks were for the smaller children. The winter term of 1835-36 was commenced by C. C. Carpenter, a son-in-law of Calvin H. Swain, as teacher. He was elected justice of the peace so Miss Watkins again was installed in the school. During this term she lived at the home of Elder Joseph Griswold.

An exciting incident occurred during this term. A band of Potawatomi came whooping up the road toward the schoolhouse one fall afternoon when the elms and the maples were turning to brilliant shades of red and orange. Miss Watkins hoped that they would continue their journey toward Clark Lake but instead they came boldly up the path to the schoolhouse and ranged themselves in front of the door. After a parley with the teacher, they exchanged presents with her and entered the room to look at the pupils and the furnishings.

After that they left peaceably and made camp on the outskirts of the town. The Potawatomi had a habit of going places and collecting anything in the way of presents.

The first schoolhouse in Swainsville stood on Marshall Street almost directly across from the foundry and machine shop operated by George W. Green. The school building later was demolished and another one built farther to the west on the same street. In 1868 a new schoolhouse was built on the hill across Kedron Creek on the opposite side of the millpond from the mill. It was a four room brick structure with a cupola on top. The sharp tones of the bell could be heard all over the village in those quiet days. This building served until it was rebuilt in 1925 as a modern structure.

The little red schoolhouse still standing on Marshall Street has been used since the Civil War as the home of Peter Hyndman and his son, John, who occupied it until March, 1940. The elder Hyndman's daughter, Mary, taught in the Brooklyn schools and later became head of the Aiken Institute, a Baptist settlement house in Chicago. Three of his sons were all famous physicians—Dr. Duncan Hyndman of Norvell, Dr. William Hyndman of Cement City (formerly of Woodstock), and Dr. Peter Hyndman of Jackson.

Pioneer educational conditions in this part of Michigan are well described by Harry M. Palmer, who in 1836 journeyed from New York to Michigan looking for a location for a select school. From Detroit, Palmer went on foot fifty-one miles to Clinton. He then went to Napoleon, where he wrote his brother, David W. Palmer at Bridgewater, about teaching prospects as follows:

I have been to Saline, Clinton, Manchester and Brooklyn and have made enquiries of Elder Powell and Elder Griswold respecting the prospects of school keeping and as far as I could learn, it's rather doubtful about raising a select school except in Clinton. There I think you might raise one if you obtain a room where in to hold it; immigration is so great there are scarce enough houses sufficient to hold the people. But if you were here in season you might readily obtain in a district school fifteen to twenty dollars per month. This is my opinion. You may see by my writing I am a little disappointed respecting schools in this country. It is true there are five stores and three taverns in the village of Clinton, yet these with a few mechanics compose the entire population of the village, and they, of course, receive support from the people of the surrounding country. There are no village gentlemen in this country who have to live on the interest of their money and educate their children as in Hamilton

or Casnovia [New York] but all are engaged in speculation. The village of Manchester has three or four houses beside a mill, a store, and a tavern. Brooklyn has little more. As far as I have been able to learn the character of the people, they are the "go ahead" type and not the "back out" breed.⁴

The Ordinance of 1787 states that "religion, morality and knowledge being necessary to good government and the happiness of all mankind, schools and the means of education shall forever be encouraged." In this way schools and religion seemed to be combined as necessities in pioneer communities of the Northwest Territory. They were in Swainsville. But in this village a religious controversy arose which resulted in changing its name to Brooklyn.

The schoolhouse was used as a meeting house on Sundays by the Baptists, who organized a church in 1834. In those days a denomination meant much more than it does today. At a later date it was proposed that the Baptist, Presbyterian, and Methodist churches unite. The Baptists agreed to the proposal on the condition that the united church be Baptist. No doubt representatives of the other two denominations answered for their own in the same way.

There was not always religious peace in the community. The first local conflict was over the Baptist Church. Mr. Rufus Tiffany, merchant and president of the wildcat bank in town, became a leader in the community. He wished to place his old friend, the Rev. Mr. Fulton, in charge of the church. In the fight for the pastorate, Calvin H. Swain led the opposition. He was a born fighter with many intellectual resources. The battle was fierce and division followed. Mr. Tiffany and the Rev. Mr. Fulton with the majority of worshipers held the schoolhouse, so Swain and his friends worshipped in his own house. Not for many years was the church reunited.

Swain, as the first settler, had secured the establishment of a post office with himself as postmaster and had named the post office Swainsville. In 1838 Mr. Tiffany and his friends made an onslaught on the name of Swainsville and, through a vote of the people, had the name changed to Brooklyn after Brooklyn, New York, to the grief of Mr. Swain.

The most heated controversy was an Antimasonic outburst in the early forties. William Jones and his sons Czar, Day, and Loss, who

⁴H. M. Palmer to D. W. Palmer, September 25, 1836, a copy of which is in the possession of Louisa F. Palmer, Honolulu.

had been members of a Masonic lodge at Fort Ann, New York, took the initiative in the establishment of a Masonic lodge in Brooklyn. The upper story of the Addison P. Cook store (now the site of the Standard Oil gas station on the south side of the public square) was used for the lodge rooms. The lodge eventually did not flourish and the charter was later transferred to Jackson where it still maintains its existence. However, during the time the lodge held its meetings, it was like a red flag to a bull to the Rev. Mr. Bacon, then pastor of the Baptist church. He went so far as to say that a man could not be a Mason and a Christian at the same time. He said that a Mason must confess his sins, give up the order, and tell all the secrets or be expelled from the church and die without benefit of clergy. Church meetings were held, hot words were spoken, and all unrepenting Masons were expelled.

Later the attacks on the Masons died away and a lodge in Brooklyn was re-established, which still continues as a prosperous organization and makes a real contribution to the social and fraternal life of the village.

In 1841, after seven years of meeting in the schoolhouse, the Baptists built a church. The church, located on Julian Street, was a story and a half structure with a belfry containing a bell which turned on a wheel. The Sunday school rooms were at the rear of the auditorium. The church seldom served meals to make money as many members did not believe in that method of raising funds. This church burned in 1928 and was replaced by a building on the same site. It still has a large membership and a resident pastor. It, however, has long given over its earlier leadership to the larger organization of the Presbyterians.

The Presbyterian church was organized April 14, 1838, with thirteen members. The church building is of colonial architecture with a square steeple showing definitely the connections of Presbyterians who settled at Brooklyn with New England ideals and patterns. The floor and pews are of solid oak—as solid as the Calvinist doctrines expounded from the pulpit. During its hundred years of existence many distinguished preachers served this church. The first installed pastor was the Rev. C. W. Gurney who served from 1841 to 1842.

How well I remembered Christmas Eve in this church. The large auditorium had a space large enough at the left for a large Christmas tree—the kind of a Christmas tree which exuded pine fragrance from

every one of its needles. The tree was lighted with real candles and loaded with strings of popcorn, gauze socks, and cardboard boxes filled with candy. Promptly at half past seven the lights in the church were turned out and an expectant hush fell over the waiting audience. Suddenly a peal of sleigh bells was heard in the distance—then the sound came nearer and nearer and finally trampings up and down and commands to "Prancer and Dancer and Donder and Blitzen," shouted in loud tones, were heard. The children were in ecstasy by now and turned in the direction of these sounds. Then slowly could be seen the form of old Santa with sleigh bells and a large pack descending the ladder at the back of the auditorium which led from the belfry. At this time he was shouting and yelling "Merry Christmas" so that many of the more timid children ran to their mothers. Then Santa Claus (Ira Fish dressed up) approached the Christmas tree to distribute the gifts. Believe it or not he was a convincing Santa Claus.

Before Mr. and Mrs. Frank Whitney moved to Detroit, Mrs. Whitney always had the infant class in the Presbyterian Sunday school. She served long and faithfully. Well I remember the privilege on my birthdays of sitting in a special red chair for the occasion next to Mrs. Whitney and receiving a large colored Bible picture to take home.

A small Methodist society was organized at the home of Dr. Leonidas M. Jones in 1865. It met for a time in a small chapel opposite the new school building but died out and was absorbed into the other congregations of the village. It is unusual to find a small town in Michigan without a Methodist church.

The Episcopal Church, located on the east side of Main Street across from the Presbyterian Church, had its origin at a meeting held in Felt's Hall (on the west side of the public square) on August 12, 1858. The building was started in 1861 and finished in 1862. It is a brick building of Gothic architecture with a tall belfry and spire. It has always been covered with English ivy and surrounded by green grass and beautiful trees. Near the back entrance of the church stood a little white cross marking the grave of the daughter of the Rev. William Lyster, who was the first rector of the church. The Rev. Lyster was born in Wexford County, Ireland, and was a graduate of Trinity College, Dublin, and the Theological Seminary of Edinburgh. The interior of the church is unique in that at the ends of the rafters, as they come down to meet the wall, have been placed plaster heads of

the Saints referred to in the name of the church—All Saints. The beautiful east window pictures Christ the Good Shepherd. My earliest memories go back to the Easter sunrise services with the rising sun shining in glory through the blue robes of the Christ.

I have referred to the People's Church which held services in Columbia Hall. This church did not come into existence until the 1890's. After its short season of prosperity, it ceased to exist as a church but the "Ladies' Alliance" kept up their organization and finances by serving dinners as long as 1910. One of these ladies, Mrs. Mary Ford, mother of the present editor of the Brooklyn *Exponent*, was long a leader in this church as she also was in the Bay View Club and many community projects.

Brooklyn had no Catholic church during its early years. Although it had many people of that faith, they had to go to Jackson or to St. Joseph's Church in the Irish Hills to attend Mass. In the horse and buggy days this was a real problem. In 1912 Father Fisher of Manchester decided to build a Catholic church in Brooklyn—a church built of field stone on Main Street north of the Episcopal Church. My father, Dr. Edward N. Palmer, gave the welcome address at the laying of the cornerstone when Bishop Edward Kelley was the principal speaker. A decrease in Catholic families and the coming of the automobiles brought about the abandonment of the church and it was left vacant for years. In 1935 the church was given to the village for use as a library. Under the able leadership of Mrs. Alice Wood, head of the local library board, W.P.A. funds and local funds were used in making this building into one of the most useful and beautiful libraries in all the state. A step from the entrance and one is translated literally into a medieval setting with stained glass windows shedding their subdued and sometimes warm glow over the tables and book shelves. Truly Brooklyn has cause to be grateful to the Catholic diocese and its bishop for their most generous gift.

I do not wish to leave the impression that Brooklyn was essentially a Protestant community. Although it had no Catholic church for many years and never had a resident priest, that faith had its influence. It would be wrong to underestimate the influence on the village of those of Irish descent, such as Edward Brighton, Michael O'Grady, the Edward Brightons, and the Timothy Kelleys, who settled in the Irish Hills and helped develop St. Joseph's Church there.

Social life in Brooklyn consisted of spelling bees, singing schools, debating societies, and holiday and other celebrations. The schoolhouse was used for these gatherings until the Masonic Hall was built in 1879. Harry Palmer, who taught school at Norvell, came to Brooklyn twice a week for the singing school. Each family brought a tallow candle and a collection of music. Mr. Palmer pitched the tunes with a tuning fork and sang tenor. Here was actual participation—not mere listening.

Debates always drew a full audience. One of the first societies was appropriately named the Omega. Perhaps they thought it would also be the last one. One night the question was "To Which Is the Intellectual Difference Among Men More Owing, Education or Nature?" The question of nature versus nurture troubled them also. It was customary to present declamations before the debate, I suppose in order to get the audience into the right atmosphere for listening. Perhaps the theme song of a radio program has the same purpose. At any rate, such gems as Patrick Henry's "Give Me Liberty or Give Me Death" and Rienzi's "Address to the Romans" were given. However, one small boy, obviously at the behest of the schoolmaster, recited "Tis education forms the common mind just as the twig is bent the tree's inclined."

Some in the audience thought that the schoolmaster had proclaimed his sentiments on the coming debate in this way. Then the miller, the minister, the doctor, and a merchant battled on the question. At the end, when the debated subject seemed in danger of involving all of the audience, a deacon of Welsh descent ended the discussion by declaring that "this village has established a school and the children are attending it. If it is nothing but nature that makes the difference then let's close the school and dismiss the teacher." This seemed to settle the argument; the Omegas paired off and went home.

These early settlers had a happy faculty, inherited, shall we say, from their Puritan forbears, of making work play. Dipping tallow candles, making soap in the soap kettle out under the trees, butchering the hogs, dyeing yarn, making maple sugar and syrup, barn-raising, husking bees and quilting bees, and many other of their useful diversions are familiar to us all.

There were many joys in life for the boys and girls of that day. Bee trees to locate, cowslip greens to find in the early springtime, wild

strawberries, blackberries and raspberries, wild grapes, walnuts, butter-nuts, and beechnuts all to gather in their seasons. Children knew the names of birds and wild flowers in the woods and the near-by marshes. Swimming in the summer and skating and sleigh riding in the winter were their substitutes for the stuffy movie houses of today.

Invitations to tea were usually delivered by word of mouth. Tea meant wild plum preserves, grape "jell," cake, custard pie, and fried chicken. This meant blue pagoda pattern dishes and genuine linen spun and woven at home. Many tables boasted real silverware. The women brought their knitting or sewing and the men discussed the weather, politics, crops, or religion. Perhaps there would be singing later in the evening which often ended with "Auld Lang Syne." Then the visitors would depart, carrying a lantern to light their way home.

Let us look at the furnishings of a typical home of this period. The open fireplace has its own peculiar charm with its andirons, sooty crane, and pothooks. The spinning wheel stands in the corner. The children are poring over the pictures in Fox's *Book of Martyrs*, the Bible, and *Pilgrims Progress*. A tall clock stands in a corner with a queer looking moon on its dial. An almanac is hanging over the chimney and there are hanks of yarn against the wall. The room is lighted by candles.

The Fourth of July celebration in 1838 began at nine o'clock in the morning when a span of horses brought in the speaker of the day. As they approached the village the reception committee appeared accompanied by drum, fife, and bugle. The village was a lively scene with flags flying, crowds of people coming and going, firecrackers exploding, bands playing, and "decanter coming down from the shelves of the tavern bars though there was not a breath of riotous or rude disorder." The order of the program was: selections by the band, remarks by the president of the village, the invocation by the Baptist minister, and then the speech. The speech, although not recorded, probably referred to the glorious victories of the Revolution and paid tribute to the veterans of that war and the War of 1812. It probably was of the type which made the "eagle scream." At any rate at the conclusion of the program a volley was fired from the cannon. This was in honor of the brave and heroic comrades, who had given their lives for their country.

It is a noble trait of American character that at every call of her country her citizens have considered it a duty to defend her. This part of Jackson County did not engage in the Toledo War of 1835. But in 1837, large numbers of Americans took part with rebellious Canadians in the "Patriot Rebellion" of Canada. Governor Stevens T. Mason called on local troops to be ready if called to this emergency. Colonel A. J. Boulton of Napoleon was commander of the regimental district. He had orders to muster in the men, perfect the company organization, and to train the men one day each week for eight weeks. The men in Brooklyn were organized as the Brooklyn Rifle Company. The company elected their officers with Joseph Townson as captain. Captain Townson had belonged to a rifle company in Washington County, New York, and at the time of his leaving for the West was commander of the most renowned company in that part of New York, famous for its love of military display. The uniforms of this new troop were anything but uniform but each man had a long barreled rifle—so important in pioneer life.

When this rifle company patrolled the streets, it was the first martial display of the white race in that locality. The entire roster of this company has been lost but it no doubt included all the young men of the village. These men were never called by the governor because the rebellion in Canada collapsed but the organization was kept up for several years.

Brooklyn sent its share of volunteers in the Civil War, Spanish-American War, and the World War. Its G.A.R. organization was kept up until the last veteran died. It now has a strong American Legion post.

After the turn of the century my memory goes back to the return of my brother from the Philippines where he had been sent after service in Cuba. I spent many hours looking at the pictures he brought back showing how cholera was finally conquered by burning whole native villages. The whole story is in Victor Heiser's *An American Doctor's Odyssey*. In the history book which I use in teaching only three paragraphs are devoted to the Spanish-American War and the Filipino Insurrection. No mention whatever is made of the brave fight made by the Medical Corps of the United States Army to make the Philippines habitable.

In the fall of 1832 occurred a disastrous forest fire. Calvin H. Swain recorded this description of it in his diary:

One evening after my supper in the little cabin, I wandered to the highest point in the southwestern part of the village. Dense volumes of smoke had been passing over during the day and there sure enough to the west and south the surging, tossing, billowy flame was rushing like a race horse over the ground toward me. I was startled by almost countless deer and other wild game rushing by me in their fright. I first discerned the flames as they struck the tall grass on what we used to call the big arm of the Kedron marsh. As the fire surged around to the marsh and came racing down the banks of the Kedron, all that I had ever conceived of the sublimity of such a scene, I realized. Not till it had struck the river was its ravages stayed. You must remember that at that time the wild grasses were much taller than they are now and furnished firefood that, when dry and under a fair wind, seemed gotten up expressly for an animal exhibition of fire works to terrify all creation. The entertainment did not last over an hour or two. The grass, the leaves and the shrubs alone fed the fire and when they met the waters of both branches of the river, the scene was closed. I saw many similar scenes in the years immediately following but this first one was the grandest of them all like everything else that was there around me, wild and terrible, they have departed forever.

In the winter of 1897 the entire west side of the public square burned. Then and to this day the village has made no provision for adequate fire protection. In the summer of 1914, the business places on the east side of the square burned including the *Exponent* office. Many valuable records and old copies of the Brooklyn paper were destroyed by this fire.

In Southern Michigan when the country was new thunderstorms were a terrifying experience according to reports. Old settlers told of driving through the woods, with trees, struck by lightning, crashing down ahead of the horse. My father was called to see a patient whose arm had been completely stripped of skin on one side by a freak bolt of lightning entering through a window. After the time when electric lights and telephones were common the lightning followed these channels into houses to the consternation of the occupants. Lightning arresters had not been perfected in those days.

Benjamin F. Taylor describes a Michigan thunderstorm which occurred during a church service. As the hymn drew to a close the church grew dark with a cloudy twilight, the winds sprang up from ambush, and muffled growls as of waking lions rolled around the horizon. Hardly had the clergyman announced his text, "The Lord reigneth; let

the earth rejoice. . . . His lightnings enlightened the world; the earth saw, and trembled," than darkness fell on the congregation, instant as a storm in the tropics. And then, as if Nature had come to illustrate the text, the lightnings, blue, red, and fiercest white, glared in at the uncurtained windows upon the appalled congregation. The sky was full of zigzag cracks, like a broken bell; the thunders jolted the solid world; the roaring of the woods, the splintering of stricken trees, the avalanches of thunder tumbling upon the ground, hushed the human voice to whispers, and the text was the end of the sermon. Children hid their faces, men shielded their eyes with both hands, tearless women shrank and shivered with every blow of the thunder. . . .

There was a lull. The cloudy batteries were rolling over the horizon's edge, and the clergyman . . . said, . . . "Brethren and Friends, there has been preaching enough for one day. We are safe anywhere, in the hands of God the Father. The direction of the bolt is determined before it leaves the cloud. The Lord opens His hand and it escapes; He closes His hand and it is harmless as a ray of—"

Through a rifted cloud burst a blaze of sunshine and finished the sentence.

The people went out from church to find that thirty oaks had been struck within a mile—some split and splintered as with wedges and axes. There were two trees perhaps ten rods apart and from one of them the bark was stripped down and lay about its foot. A little furrow ran about ten rods to the second tree and then they noticed that the lightning had stripped the bark up this tree.⁵

A most unusual accident occurred in the year 1901. The village electric lights were furnished by a powerhouse owned by George E. Greene. One Monday afternoon in November Brooklyn residents felt a sudden jar and heard an explosion. The boiler at the electric light plant had burst and soon an excited crowd was on the scene. The engineer, Will Stimm, had been blown into the street. His head was badly cut but he was not otherwise injured. The wooden building was blown almost into atoms and a hole in the side and roof of the Mason's Hall one hundred fifty feet distant showed where the three ton boiler had landed. Several ladies were rehearsing in the lower hall for a program that night. All of them were shaken up and covered with falling plaster but no one was injured. The big crown cap to the boiler went through the roof of Martin's tin shop and jewelry store. Frank Miller's house was damaged and the small house to the east was completely demolished. The plate glass window in front of Herbert

⁵Taylor, *Old Times in the Oak Openings*, 185-87.

Hart's store was broken by the concussion. The powerhouse clock was found under the debris but nowhere to be found was the whistle that always blew at six o'clock. Several weeks later this whistle was found imbedded in the attic of Frank Miller's saloon. The *Brooklyn Exponent* commented on the finding of the whistle in this way: "This has been pointed out as a forcible argument to the effect that there are safer liquids than water with which to wet whistles." The village had to use kerosene lights until the plant was rebuilt. George E. Greene continued to furnish lights to the village until it was purchased and operated as a municipal project in 1920.

[To be continued]

Michigan Folklore

FACT AND FICTION

Thelma James

THE COMMON STATEMENT OF THE RELATIONSHIP between fact and fiction is that fact is opposed to or contrary to fiction.¹ It has also generally been conceded that fiction is more interesting than the fact unadorned, and it is thought important to point out instances where truth is "stranger than fiction" as though truth were but rarely strange and interesting. Furthermore, truth has been assumed to be simple, straightforward, and capable of but one statement and one interpretation. Finally, to history has been tacitly assigned the province of truth and fact, to folklore fancy and fiction. The professors of one are regarded as sober, objective searchers for the indisputable historic fact; whereas professors of the other are prone to be regarded as light minded, quaint, overly imaginative embroiderers of the truth which in general they shun as a fetter on their creative instinct. One is regarded as a scientist, the other as an artist, each somewhat distrustful of the other.

My thesis is that, here in Michigan, there is a job to do which can best be done by co-operative action on the part of the historians and the folklorists. In our day, enlightened groups like the historical societies of New York and Michigan have given shelter and hospitality to their respective folklore societies in their journals and at their meetings.² We are slowly beginning to realize that the culture of an area is of a piece, and that to understand it we must co-operate in our studies, each discipline being in turn the handmaid of another. As the concept of the field of folklore grows in America to the point where it embraces far more than its present almost exclusively literary

¹This paper was read before the Saturday morning session of the seventy-fourth annual meeting of the Historical Society of Michigan at Port Huron, September 25, 1948. Ed.

²Stith Thompson has ably set forth the mutually profitable services the two organizations can render each other. Stith Thompson, "Folklore and Minnesota History," *Minnesota History*, 26:97-105 (June, 1945).

and musical interests, the values in co-operative effort will be even more obvious. The final step, of creating folk archives and museums, wherein all the products of the folk arts and crafts, historic and current, may be viewed and recreated, will be taken. Only then will the literary and musical work of the folk assume their rightful place in our American folklore. Then we shall have the tangible, indisputable products of folk "hand skills" to put beside our theories, our tales, songs, superstitions, proverbs, cures, charms, and children's lore which are the products of our folk "mind skills."

It is generally assumed that history is fact and folklore fiction. Often the fiction helps to blur the fact. For example, the great and growing mass of Washington and Lincoln legends is serving to confuse the essential character of these men, and even in the life time of Franklin Roosevelt the process was well started for him. The widely repeated anecdotes for which Lincoln has become famous seem to obscure the deep melancholy that was the real key to his nature, according to Carl Sandburg and others; the legend of Washington's honesty, transferred to him from a Roman general by Parson Weems, has made of him a prig which all his biographers seem to deny he was; we are seeing a plethora of commentaries on the Roosevelt story by each of his friends and colleagues, some to support, some to debunk the already accumulating myths.

Sometimes the colorful legend is so well established that the setting forth of the truth may appear to be unpatriotic. The Boston Tea Party or the status of the supporters of the Crown in the American Revolution are cases in point. It is popular to praise the patriot's actions in throwing the tea overboard, and in chasing the Crown supporters into Canada. It is, of course, an over simplification to say that the patriots were rebels destroying private property and insurrectionists forcing members of the legally established party in power to abandon their homes and possessions. Nor is it always easy to point out the large number of unconstitutional powers Lincoln usurped, for his role as the Great Emancipator seems to free him from such criticism, however justified by the facts. In these cases, as in many others, people prefer fiction to fact and may, eventually, insist upon the greater validity of the fiction. So there yet remains to be told the real history of the public lands in Michigan, of the lumbering trade, of the building of the railroads, of the squandering of the ore, of the

treatment of the Indians. But there are legends of all of them, waiting to be collected and the truth sifted out. The true story, when told, will be much less romantic and far more sordid than the glowing legends of towering pine forests, Indian maidens, and noble woodsmen; and, as it destroys well-established fiction, it will be resented and denied. The historian may then assess the books on the culture with which he is dealing in the light of the products of that culture, and the folklorist may find the explanation for many things he had taken as pure fancy.

Literary folklore has two aspects: oral, and written or printed. A strong debate is being waged as to the status of the latter. Although the two traditions differ widely, the criteria for judging them are not yet too clearly defined. A third, complicating factor arises when we attempt to distinguish between true folk materials and the semi-artistic use of those folk materials. Furthermore, a true folk item may use the most sophisticated elements in its composition—witness the use in such tales as *Cinderella* of the whole paraphernalia of court balls, etc. On the other hand, very sophisticated tales may use elements of past barbaric customs such as human sacrifice, murder, and incest. In the field of folk art, the same practice holds. I recently came upon an old man who makes remarkably effective crow-calls, surely a bit of folk craft. In their composition the reed is sometimes a simple fibre, but his favorites have slender splinters of finest steel, and he openly covets bits of the newest metals for experimental purposes—"nothing too good to get me a crow" as he puts it. He is far removed from the old blacksmiths who made everything at their own forges; this folk craftsman scours the magazines and laboratories to make his simple whistle, but he makes it in the old tradition of hand work.⁸

Similarly today, literature and music are ransacking folk materials for themes as once they raided history. And sometimes the elaborate literary and musical versions of the artists replace the simpler folk versions. Thus, for many people, "The Dark of the Moon" served as an introduction to "Barbara Allen." That text, admittedly fabri-

⁸I was interested in the great pleasure derived by a city-dwelling, big-business man in the possession of one of these crow-calls. Simple craftsman and "tycoon" found a common ground. Thus the legend is that a rich man wants only luxurious things; the truth, which can never break down this legend, is that the rich man is a human being, too.

cated by the authors of the drama, is far from the spirit of the old ballad, but it will always represent the cruel story for many of its witnesses. Ernst A. Philippson has demonstrated very clearly in his study of certain *Sagen* and their literary parallels among the Rhine legends how this pattern of literary texts replacing folk texts is carried out.⁴ Thus when we oppose historic fact with fiction, we must recall that fiction is often of at least two kinds: the true, earlier folk expression; and the later, artistic reworking of the earlier folk form. In such cases, it is easy for the actual historic fact to be lost entirely, often beyond recovery.

Far too often, I find that my students know neither fact nor fiction. For example, the history of Michigan is as little known to them as is the folklore thereof. I have found dozens of students who know nothing of the old Northwest Territory, nor of the fascinating interrelationships of the states carved out of its boundaries. They have heard of Paul Bunyan, but know nothing of the lumbering with which he is associated. More lamentable to me is the fact that they know even less of the culture which produced the wealth they now enjoy. Two classes of university sophomores looked at me blankly recently when I asked them what "mush" was, and but one person could define "maize."⁵ These facts of our local heritage can be presented to them memorably through the medium of legend, story, poem, and painting; they might even be required to study them as history. In some way the lore of their state and its history, especially of their own particular area in the state, should be a part of the students' life and learning. Whether we credit the Great Lakes to Paul Bunyan or to the glaciers is, for the moment, unimportant. What is significant is to get the student to inquire what made them and of what value they are. One may end up in a course in geologic structures, in economic geography, in the traditional course in local history, or in the folk tale; but for the students, thereafter, the land speaks to them, there are "names on the land."

It is a matter of building a frame of reference. For some people, frogs in the early part of the year are merely harbingers of spring,

⁴Ernst A. Philippson, "Über das Verhältniss Von Sage und Literatur," *Publications of the Modern Language Association*, 62:239-61 (March, 1947).

⁵One of the students ventured that he knew the word as associated with the University of Michigan, but though it was spelled "maze"!

for others they represent a somewhat expensive but tasty dinner at a favorite eating spot; but, for me, the sound recalls my mother's face and a merry reminiscent smile as she told me each year about what that sound meant when she was a girl in Greenville. It meant, then and there, that courting time was in full swing, and with a well-established code to go by. If a girl found on her doorstep or swinging to the knob a bucket holding a pint of frog legs, it was a sure sign the young man was mildly interested; a quart could not be ignored; and two quarts meant he was plumb desperate and could be put off no longer. A girl had better have an answer for one who had been up before dawn, in the swamps, in defiance of snakes and pneumonia. In answer to my query about the comparative merits of expert frog catchers and those not so skillful, her answer invariably was, "Well, they were about as handsome as the frogs." What other courting customs were there in Michigan?

Port Huron brings back the days when she told me of her life there, where her father was a ships' chandler. As I listened to the stories of the boats that docked and slipped away under sail with several children aboard who rode up or down to the next stop and back on a returning boat, I became part of it all, and longed to see the place which must be near fairyland. Thus I came some years ago with her; she was elderly but of good memory. We hunted down the old house which had once sheltered thirteen children so comfortably. She shook her head over it, and we turned away to the wharf. There she said, "Isn't it queer how that harbor has shrunk. It used to be miles across. What's filled it in?" To me, somehow, it is still miles across, and I can still see sails. Among them the wispy canvas of a ghost ship, and under a clattering boom I seem to hear once more the fierce thud of the wooden leg of a violent tempered captain, and to glimpse the mysterious sea serpent she vowed she saw following one of their sailing vessels. Years ago I listened while she and one of those old captains talked. Somewhat timidly I got in questions about the sea serpent, and asked what it looked like. The old captain turned on me, "It didn't only look; it smelled." "Of what?" "Sulphur." Properly subdued, I listened as the talk flowed on, and mused as once more the forgotten lake and the bay were alive with ships and men long dead.

My mother also showed me a farm just west of Port Huron where a man harnessed his wife and cow to his plow and so broke the sod. My mother saw the queer team, and she later heard of the transaction whereby he tried to sell them for a more profitable yoke of oxen. I was cruel enough to point out a similar story was fairly well known all over Europe, especially in the land her father had come from. And her firm answer was: "I saw them, I heard the whip crack, and I wasn't in Europe either. Won't you ever learn that anything that ever happened in Europe can always happen in Michigan?"

I've been trying to learn just that all my life. I have but a simple point, namely that fact and fiction, the history and lore of Michigan is one of its most priceless possessions. Our children should be given the opportunity to learn of the richness of their heritage in both fact and fiction.

Michigan News

BY DECEMBER 31, 1948, THE MICHIGAN HISTORICAL COMMISSION had awarded one hundred and two farm centennial certificates. The certificates signed by the governor, members of the Historical Commission, and the secretary of state attest to the ownership of the same piece of land by the same family for more than one hundred years. The award, which is suitable for framing, is a recognition by the Historical Commission of the contribution farm families have made to the state's prosperity and well-being. In addition to the one hundred and two awards made in 1948 the Historical Commission has over two hundred applications under consideration.

Those families receiving the farm centennial certificates in 1948, together with the township in which they live, their relation to the original owner, and the acquisition date are:

ALLEGAN

Gardner, Humphrey. Wayland. Son. 1846.

BARRY

Bowman, Carl N. and Lena B. Johnstown. Grandson. 1838.

Doty, H. Vern and Myrta B. Johnstown. Grandson. 1844.

BERRIEN

Kimmel, George T. Oronoko. Great grandson. 1830.

Riffer, Edward and Iva E. Bertrand. Granddaughter. 1847.

BRANCH

Boyer, Gates and Olive. Sherwood. Grandniece. 1835.

Brook, William G. Bethel. Grandson. 1841.

Brooks, Clarence A. Union. Grandson. 1847.

Lockwood, Robert L. Ovid. Great, great grandson. 1835.

Mack, Merle and Anna. Burlington. Great granddaughter. 1839.

Renshaw, Fred J. and Oscar F. Bethel. Great grandsons. 1846.

CALHOUN

Bryant, Joseph and Winifred. Convis. Grandson. 1844.

Francisco, Sylvester and Meda. Newton. Great grandson. 1844.

Spoor, Virginia Miller. Newton. Great granddaughter. 1839.

Weed, May G. Bedford. Great, great granddaughter. 1841.

Wirtz, Henry and Elna L. Marshall. Granddaughter. 1838.

CASS

Arnold, Maude and Grace A. Miller. Marcellus. Granddaughters. 1845.

Browning, Blanche Fulton and Leone Fulton Boardman. Volinia. Great, great granddaughters. 1828.

Dixon, Mrs. Pearl. Volinia. Grandson's widow. 1842.

Morris, S. E. Volinia. Son. 1834.

Rutherford, Mrs. Amy. Volinia. Granddaughter. 1834.

Schutt, Mrs. Jemima. Volinia. Granddaughter. 1830.

EATON

Follett, Edward W. and Bertha J. Bellevue. Grandson. 1836.
Wilson, Charles H. Delta. Great, great grandson. 1838.

GENESEE

Bronson, Clifford M. and Eva A. Clayton. Granddaughter. 1844.
Perry, Victoria. Grand Blanc. Granddaughter-in-law. 1830.

INGHAM

Putman, Mrs. Grant and Gilbert. Granddaughter-in-law and great grandson. 1837.
Rathbone, Mrs. Jay G. Alaiedon. Great granddaughter-in-law. 1836.
Stillman, Louise. Alaiedon. Granddaughter-in-law. 1841.

IONIA

Aldrich, Frank H. Berlin. Great grandson. 1842.
Holcomb, Moses F. Easton. Son. 1846.
Howard, Fred B. Berlin. Grandson. 1843.
Hull, Henry A. and Cora. Ronald. 1838.
Johnston, C. B. and Pearl L. Otisco. Granddaughter. 1843.
Taft, Mary Jane Adgate. Ionia. Daughter-in-law. 1838.

JACKSON

Adams, Charles. Liberty. Grandson. 1837.
Artz, William Casper. Waterloo. Grandson. 1837.
Cain, Lyle. Leoni. Grandson. 1837.
Chapel, Theron E. Sandstone. Great grandson. 1837.
Dearing, Mrs. H. P. Sandstone. Daughter. 1829.
Falahee, Thomas J. and Glendola. Leoni. Grandson. 1846.
Gates, Nora D. Liberty. Granddaughter. 1843.
Grover, Mrs. Edgar. Pulaski. Daughter-in-law. 1840.
Haehnle, Mrs. Florence. Summitt. Granddaughter. 1835.
Hathaway, Floretta Drake. Concord. Granddaughter. 1846.
Hitt, Gordon and Beulah E. Columbia. Great grandson. 1835.
Kinch, T. Vern. Henrietta. Great, great grandson. 1830.
Loomis, George H. Liberty. Nephew. 1842.
Ready, Herbert C. Waterloo. Great grandson. 1837.
Rhines, P. J. Sandstone. Grandson. 1833.
St. John, Ward B. Leoni. Great grandson. 1838.
Smith, Irving. Sandstone. Great, great grandson. 1835.
Sweet, Hugh D. and Inez A. Waterloo. Grandson. 1844.
True, C. W. Rives. Grandson. 1835.
True, Leland. Blackman. Grandson. 1834.
Turner, D. E. Pulaski. Great nephew. 1847.
Van Horn, Mr. and Mrs. A. L. Rives. Granddaughter. 1835.
Woodworth, Clyde. Blackman. Grandson. 1847.

KALAMAZOO

Bullard, Mabel Beckwith. Pavilion. Granddaughter-in-law. 1838.

KENT

Crandall, Ellis and Lutheria Stoner. Courtland. Granddaughter. 1843.
Edison, Harold O. Walker. Grandson. 1839.
Hilton, H. Howard. Alpine. Great grandson. 1845.

LENAWEE

Bradish, Fred L. and Lillian. Madison. Great grandson. 1828.
Colbath, George Earl and Verna J. Rome. Grandson. 1845.
Fairbanks, Myrlen T. and Irene C. Raisin. Great granddaughter. 1831.
Kimball, Earl W. Rome. Great grandson. 1835.
Service, Carroll C. and Mary L. Fairfield. Great grandson. 1837.
Whelan, A. F. Franklin. Grandson. 1834.
Wooster, Milton A. Palmyra. Grandson. 1835.

LIVINGSTON

Van Keuren, James Irvin Jr. Oceola. Grandson. 1836.

MACOMB

Chubb, Joseph R. and Lella. Lenox. Grandson. 1836.
Fuhrman, Harry Carleton. Shelby. Great grandson. 1826.
Goodar, Lulu. Richmond. Granddaughter-in-law. 1835.
Preston, John Murray. Shelby. Grandson. 1826.

MONROE

Rooh, Christian W. Bedford. Great grandson. 1843.
Verdon, Emery and Mildred. Ida. Great grandson. 1835.

OAKLAND

Arnold, Jerome F. Addison. Grandson. 1837.
Berridge, Charles W. Orion. Grandson. 1837.
Cuthbert, Miss Inez. White Lake. Granddaughter. 1837.
Devereaux, Julian A. and Georgiana. Commerce. Grandson. 1832.
Green, Howard A. West Bloomfield. Great grandson. 1824.
Haff, Edwin L. Sterling. Great grandson. 1839.
Johnson, Gertrude L. Novi. Daughter. 1843.

OTTAWA

Armock, Fred. Wright. Grandson. 1845.
Lanning, Mrs. John. Zeeland. Granddaughter. 1848.

ST. CLAIR

Atkins, John. Kimball. Grandson. 1835.
Fahs, William C. China. Great grandfather. 1847.
Stomler, Cornelius D. and Jessie J. Cottrellville. Great granddaughter. 1810.

ST. JOSEPH

Fletcher, John W. and Mary E. Nottawa. Grandson. 1829.

VAN BUREN

Anderson, Bessie Welcher. Decatur. Great granddaughter. 1846.
Haydon, Ione. Hamilton. Granddaughter. 1836.
Howard, Richard. Lawrence. Great grandson. 1838.
Howard, Miss Isa and Miss Frank. Lawrence. Granddaughters. 1838.
Huyck, Mrs. Richard. Decatur. Great granddaughter. 1829.
Lyle, Jay J. and Son. Paw Paw. Grandson and great grandson. 1842.
Mead, Raymond. Hamilton. Great grandson. 1841.
Millard, Calvin. Decatur. Son. 1837.
Orr, Grove Robert. Paw Paw. Grandson. 1846.
Phillips, Waldo E. and Edith Osborn. Hamilton. Granddaughter. 1844.
Stickney, Myrl and Bessie Lindsley. Decatur. Granddaughter. 1844.

WASHTENAW

Lemen, Frank H. Green Oak. Grandson. 1834.

WAYNE

Robbe, Samuel H. Van Buren. Grandson. 1832.

THE SEVENTY-FOURTH ANNUAL MEETING of the Historical Society of Michigan was held in Port Huron, September 24-26, 1948. Approximately one hundred people were in attendance.

The three-day program opened with a meeting of the Michigan Historical Commission. The afternoon following this meeting the trustees of the Historical Society of Michigan met. The evening program was devoted to "historical miscellany." Presided over by Mr. Duncan J. McColl, Jr. of the Port Huron Junior College, the

meeting witnessed a University of Michigan film on "Transportation on the Great Lakes." Mrs. Mark I. Ireland of Chesaning described and recited "Folk Tunes of the Pioneers." In recitation and narrative Mr. Walter Griffith of Dearborn discussed "Old Time Debating Societies." The evening session was concluded with an interesting and amusing description of the tribulations incidental to the acquisition, restoration, and maintenance of the *J. T. Wing*, the schooner recently acquired as a marine historical museum by the Detroit Historical Society. Mr. Henry Brown, director of the Detroit Historical Society, was the narrator.

The morning session, September 25, presided over by Mrs. Norman K. Johnson of Flint, was devoted to Michigan folklore. Dr. Thelma James of Wayne University discussed the relationship of folklore and history in "Fact and Fiction"; and Dr. Richard M. Dorson of Michigan State College read a paper on "The Lumberjack Code."

"Down to Our State in Ships" was the topic discussed by the Rev. Edward J. Dowling, S.J. of the University of Detroit. The annual meeting of the Historical Society of Michigan took place in the afternoon. In addition, a paper on the lumberman, "Thunder in the Forest," by Judge George A. Belding of Dearborn, was presented. Following the annual meeting, those present were entertained at a tea and reception by the staff of the Port Huron Public Library. At the library, members of the society had an opportunity to inspect the valuable William L. Jenks collection.

The annual meeting of the society at the Hotel Harrington was presided over by Mr. Willard C. Wickers, outgoing president of the society. After an account of his presidency, the introduction of guests, and group singing led by Mr. Frank O. Staiger, mayor of Port Huron, those in attendance heard Mr. Fred Landon, vice-president of the University of Western Ontario, read a paper on "Our Joint Historical Heritage." Mr. Landon described the mutual heritage and mutual relationship between Ontario and Michigan.

After a breakfast for the trustees of the Historical Society, September 26, those in attendance at the annual meeting were taken on a tour of Port Huron. They saw the railroad station where Thomas Edison sent his message to Sarnia, the sites of Fort St. Joseph and Fort Gratiot, and were taken over the Blue Water Bridge to Sarnia, Ontario.

A feature of the annual meeting was the society's traveling exhibit prepared by its committee on exhibits consisting of Dr. F. Clever Bald, Mrs. Elleine Stones, and Mr. Chester W. Ellison. Local Michigan history school projects exhibits were also on display at the Hotel Harrington.

Trustees elected at the annual meeting to serve for three years were: Mr. Albert F. Butler, Mr. Wilber M. Brucker, Mrs. Ellen C. Hathaway, Mrs. Carroll Paul, and Mr. George W. Stark. The officers for the year 1948-49 were: Mr. Thomas B. Dancey, president; Dr. Rolland H. Maybee, vice-president; and Dr. Lewis Beeson, secretary-treasurer.

A change in the constitution, establishing an associate, joint active, and institutional membership was adopted at the annual meeting. The associate and joint active memberships establish a dual membership between the Historical Society of Michigan and any local historical society which applies for such membership. According to this newly adopted amendment

Associate membership may be extended by the trustees to the membership of any local historical society that is engaged in promoting knowledge of the history of all of Michigan, which shall apply for such membership. The local society agrees to provide the secretary of the Historical Society of Michigan with a list of its members and to distribute to such members any material that the Historical Society of Michigan may make available to its associate members. Such members may not vote or hold office in the Historical Society of Michigan by reason of an associate membership.

Joint active membership is available to any associate member. The dues of such a member, which may be less than the regular active membership dues, shall be paid through or by the treasurer of the local society. Such members are entitled to vote and to hold office in the Historical Society of Michigan.

The report of the committee on education and publication of the Historical Society of Michigan was presented by its chairman, Dr. Rolland H. Maybee of Central Michigan College of Education. The work of the bibliography committee of the Historical Society was devoted largely to two projects, the preparation of the bibliography of Michigan history for 1948 and the attempt to compile, in cooperation with the Michigan Library Association, a list of the newspaper holdings in the state, according to the report by one of its co-chairmen, Dr. Joe L. Norris of Wayne University.

Other committees reporting were the audit, the community celebrations, the legislative, the map publication, the preservation of Mariners' Church, membership, the preservation of buildings of historical and architectural value, the publicity and promotion, and the state archives and records. The activities of the committee on state archives and records were reported *ante*, 32:391-94. Dr. F. Clever Bald, chairman of the exhibits committee, stated that the committee had prepared an exhibit for the conference of the education and publication committee at Higgins Lake and for the annual meeting. He also mentioned the school exhibit prepared by Mrs. Ellen C. Hathaway and the exhibit displayed at the annual meeting by Dr. Alfred H. Whittaker.

The report of the committee on the joint meeting with the State Historical Society of Wisconsin at Mackinac Island was discussed after the annual meeting by the trustees of the Historical Society who decided to plan for a joint meeting on Mackinac Island with Wisconsin, Illinois, and Chicago historical societies in 1951 at which time Detroit would celebrate the sesquicentennial of its founding. The trustees proposed that the history-minded people of the Lake Michigan area join together in a trip by boat to Mackinac Island where they would hold a meeting and then proceed on to Detroit.

The secretary of the society reported that he had come to an understanding with Mr. Richard C. Hulbert whereby members of his family were to provide funds for publication of a book by the society. The book is by Mr. William D. Hulbert, the well-known nature writer of a generation ago whose stories on lumbering on the Tahquamenon River were published in several magazines of national circulation during the years 1898-1915. The secretary also informed the members of the society that funds had been provided by Chase S. Osborn for the publication of a book by the former governor to be called *Northwood Sketches*. This book is to consist of writings by former governor Osborn on his experiences in the Upper Peninsula.

THE DEPARTMENT EDUCATION COMMITTEE of the American Legion expressed its continued support of local historical organizations in Michigan at its state convention July 3 to 6, 1947, by voting to aid in the collection of items of historical interest, urge posts to take

leadership in establishing historical societies in their communities, and publish a bulletin explaining how such societies can be established. This action was a followup of that taken at the midwinter meeting of the American Legion, December 7, 1946, described in the March, 1947 issue of *Michigan History*.

In furtherance of its support of local historical activities the department education committee issued a bulletin November 4, 1948, in which the following ideas were presented:

Very few posts are able to do much collecting by themselves because in most cases they will lack space to properly store the material and will have no means of making it accessible to the public. Therefore, the Legion post in every city should take the leadership in forming a historical society.

The commander should appoint a person interested in historical lore. Have him contact some of the older citizens of the community and others who might be interested. Have them meet and elect temporary officers and draw up a constitution. A model constitution will be furnished by Dr. Lewis Beeson, secretary of the State Historical Society, Lansing 13, Michigan, or your chairman will mail you one. Write either of the above. It may be necessary for the post to vote a small appropriation to meet early expenses or provide a hall in which to meet.

A historical society cannot usually accomplish as much in a community as it would like because of lack of funds. Most successful historical societies are backed by a historical commission which is a part of the city government. The historical commission usually consists of five or seven members who are appointed by the mayor of the city, with or without approval of the city council. It is usually considered unlawful for any city government to vote appropriations to any organization which is not a part of the city government such as a historical society. However, the city government can vote money to any unit created by itself like a historical commission. Therefore, the usual setup is that the historical society does the collecting and turns it over to the historical commission and the historical commission buys the filing and display cases and furnishes a place to store the materials.

If your city does not have a historical commission and the city charter does not provide for one, you will find a copy of a proper resolution enclosed with this bulletin which your post may present to your city council. The blanks will have to be filled in to fit local circumstances. Be sure to contact certain members of your city council before the council meeting to make sure they know the purpose of the resolution.

The historical commission is without doubt easier and less expensive to start. It is usually far more successful than a historical society. Your success in establishing a historical commission in your city will greatly raise the prestige of your community. If there is more than one post in your city, it would be only wise for all posts to co-operate on the enterprise.

Legion posts which have questions to ask regarding the above program are directed to write Mr. Floyd Haight, chairman of the department committee on education of the Michigan American Legion.

THE OHIO ANTHONY WAYNE PARKWAY BOARD met at Perrysburg and Toledo on September 9, 1948, to discuss the development, beautification, and marking of the route of General Wayne from Fort Wayne, Indiana to Toledo, Ohio to Detroit. Most of the highway rests in Ohio, along the Maumee River, but a few miles of it extends into Indiana to Fort Wayne on U. S. 24 and turns southeast through Decatur on U. S. 33. The latter highway was Wayne's route southward to the Treaty of Greenville. In Ohio considerable progress has been made in planning for a super-highway and in developing roadside parks, picnic areas, and historic sites along the Anthony Wayne Parkway. Indiana also has become interested in properly recognizing the route Wayne traveled and in honoring the general. Although Michigan has not yet set up an official Anthony Wayne Parkway Committee, the Michigan Historical Commission, the Historical Society of Michigan, and the Detroit Historical Society are interested in seeing the same kind of development carried on in Michigan as is progressing in Ohio. Michigan was represented at the Toledo conference in September by Mr. Henry Brown, director of the Detroit Historical Society, and Dr. Lewis Beeson, secretary of the Michigan Historical Commission. Although Wayne travelled by water from the Maumee to Detroit, it is hoped that a way will be found to suitably memorialize the general through the designation of the land route from Toledo to Detroit as the Anthony Wayne Memorial Parkway. The Historical Commission at its meeting November 4, 1948, passed a resolution to "reaffirm the Commission's approval of the plan to memorialize General Anthony Wayne, and recommend that the governor, the commissioner of highways, the commissioner of conservation, the city of Detroit, and other public and private agencies be informed of its approval, and offer to cooperate in the project."

AMONG THE COMMUNITY CENTENNIAL OBSERVANCES held in Michigan in 1948 were celebrations at Port Sanilac, July 3-5; Ortonville, July 3-5; Dowagiac, October 16-24; and Decatur, September 9-11. Other

community celebrations having some historical connotations were the Ottawa Indian naming ceremony at Harbor Springs, July 25, and the twenty-fifth anniversary of the linking of the Upper and Lower Peninsulas by state ferry service observed at St. Ignace, August 13-15.

The four-day celebration at Port Sanilac included baseball games, a rodeo, a horse pulling contest, outboard motor boat races, and aerial acts. July 5 the pioneer days were re-enacted in a parade composed of numerous floats. During the celebration the Flying Farmers came in with over fifty planes.

Ortonville's centennial provided activities of many kinds for residents of that town and near-by communities: the crowning of the queen, a pet parade, ball games, and band concerts. The final day's program featured a parade of numerous floats, barber shop quartet entertainment, and closed with a colorful display of fireworks. Profits from the centennial were used to provide a war memorial to the men and women who have served in the armed forces of the United States.

For eight days the residents of Dowagiac lived in a city with streets and store windows carrying out the centennial theme. The opening day was highlighted by a parade made up of oxen and horses, ancient automobiles, exhibits of past and present community life, horse-drawn vehicles, and a Civil War Red Cross ambulance with mule power. On the final day of the centennial the people dressed in old-fashioned costumes and formed a "fun" parade. The Dowagiac General Store, which sold "Everything You Eat or Break," was set up in the park. In the store a local cast put on a Gay Nineties show.

Four thousand persons witnessed the Ottawa Indian naming ceremony in the new outdoor stadium overlooking Little Traverse Bay, built under the direction of the Michigan Indian Foundation. This was the second pageant organized by the foundation, which was established by two Detroit men, both members of the Ottawa tribe by adoption, Dr. Louis J. Garipey and Dr. Robert A. Wollenberg, to preserve Indian customs and traditions and to give all people a glimpse of Indian life as it was when the white man arrived. Dancers and chanters came from other tribes to participate, many from the Far West. Sixteen outstanding white friends were adopted into the Ottawa tribe and given tribal names. Among the adopted members of the tribe were General Dwight D. Eisenhower, named Pak-o-si-gon,

blend used in peace pipe mixture; and William Rogell, named Pa-kwa-kwot, meaning baseball.

A cruise of visiting dignitaries and local residents aboard the ice-breaker, *Mackinaw*, marked the opening of the silver anniversary of the initiation of ferry service over the Straits of Mackinac. The cruise was followed by a moonlight excursion on the straits. Saturday morning a gala parade formed with many colorful floats including a Father Marquette float, a conservation department wildlife float, the city of Cheboygan float with bathing beauties, and a float on which the straits queen rode with her court, which depicted the state ferry terminals. In the afternoon the crowd gathered for the distance swim, the first annual swimming race from British Landing, Mackinac Island, to the State Ferry Dock Number One, St. Ignace. The three and a quarter mile race was won by Dave Pushman. Only four of the twenty-one starters completed the swim. Sunday, Alice West, queen of the Straits of Mackinac jubilee, cut the ribbon officially opening the Cut River bridge to public traffic.

The Decatur centennial was held in connection with its Celery Festival. The Decatur centennial opened September 8 with the presentation by Dr. Lewis Beeson, secretary of the Michigan Historical Commission, of fourteen farm centennial certificates. Those families receiving awards in recognition of their possession of the same farm for one hundred years or more were: Jay J. Lyle and son, Mr. and Mrs. Raymond Mead, Calvin Millard, Mrs. Richard Huyck, Mrs. Amy Rutherford, Mrs. Blanche Fulton Browning and Mrs. Leone Fulton Boardman, Mrs. Pearl Dixon, Mrs. Bessie Welcher Anderson, Mr. and Mrs. Waldo E. Phillips, Mr. and Mrs. Myrl Stickney, Mr. S. E. Morris, Mrs. Jemima Schutt, Miss Ione Haydon, Miss Isa Howard and Miss Frank Howard, and Richard Howard. All live in the area of Kalamazoo and Van Buren counties of which Decatur is the trading center. A history of Decatur prepared by Mr. Rolland Haffner was another feature of the centennial observance.

FOR SEVERAL YEARS MRS. MILDRED S. McMICHAEL has been sponsor for the Monroe County Junior Historical Society. She has devoted a great deal of time and energy working with the young people in that city. She has helped them define their aims, draw

up a constitution, and arrange membership dues. The constitution which the group has prepared clearly defines their purpose. "We want to be an interested and active part of the Monroe County Historical Society and of the Historical Society of Michigan. We want to help keep alive our local history. We want to help increase appreciation for the many sacrifices and hard work on the part of the pioneer settlers who came here, which helped to produce the fine community that we enjoy today. We want to know more about the history of our great state and the part it has had in the development of our nation. We want to help keep alive our local history." The Monroe County Junior Historical Society at present has twenty-one members ranging from the eighth through the twelfth grades. The society hopes later on to have more chapters throughout the county which would meet as a unit once or twice a year. The Monroe junior historians have elected officers for the year 1948-49 and have scheduled programs up until the closing of the school year. Miss Janice Hunt was elected president. Programs for the year are varied. Frenchtown holidays, Indians of Monroe County and Michigan, and a trip to the "Hall of Man" at Cranbrook sound like an interesting experience for these junior historians. Mrs. McMichael brought to the Higgins Lake Conference last summer a very outstanding exhibit of the projects undertaken by the junior historians. Among the exhibit items were a mural depicting Indian life, Indian masks, and numerous scrapbooks made in their study of the pioneers.

The organization of the junior historians in Monroe County is the result of the work carried on for several years by the school relations committee of the Monroe County Historical Society. The annual announcement of the school relations committee for 1948 reached the teachers of the fourth grade through high school throughout the entire county, parochial schools as well as public. In addition to announcing that each Wednesday and Thursday during the school year the museum of the Monroe County Historical Society would be open to students and that tours through the museum would be accompanied by lectures, the announcement carried an interesting reproduction of Indian signatures on the deed for lands given to Francis Navarre in 1785 by the Indians. Each signature was accompanied by the Indian's sketch of the animal indicated by his name. The animals are depicted upside-down, showing that they are dead and

will do no harm and thereby typify peace between the Indians whose names appear and Navarre and the other Frenchmen.

The original deed given to Francis Navarre by the Indians in 1785, which is now in the possession of Mr. Joseph Navarre of Jackson, was loaned to the Monroe County Historical Society for exhibition during Freedom Train week, August 22-31, 1948. Four school-age descendants of Francis Navarre presented the deed to Mrs. Florence Kirtland, curator of the society's museum when the loan was made.

During the Monroe County Fair an exhibit, depicting a kitchen of the 1880's, was shown by the Monroe County Society. It is estimated that 50,000 people saw the display. The objects comprising the exhibit were almost entirely from the society's permanent display in Monroe. Fifteen hundred folders, stating the aims and purpose of the Monroe County Historical Society, were distributed at the fair.

THE BAY COUNTY HISTORICAL SOCIETY sent a fine delegation to the annual meeting of the Historical Society of Michigan in Port Huron, September 24 and 25. President of the Bay City group is Harry B. Smith; first vice-president, Mrs. Mildred Young; second vice-president, Mrs. William Swan; third vice-president, Otto R. Garber; secretary, Miss Minnie C. Beuthin; treasurer, A. B. Radigan; and historian, A. T. Greenman. Directors for the society include: A. H. Bendall, Miss Mary E. Hartley, A. C. MacKinnon, Adrian McLellan, C. V. Nusz, Miss Emma Gene Pfeifer, J. B. Richardson, and Mrs. Evangeline Staudacher.

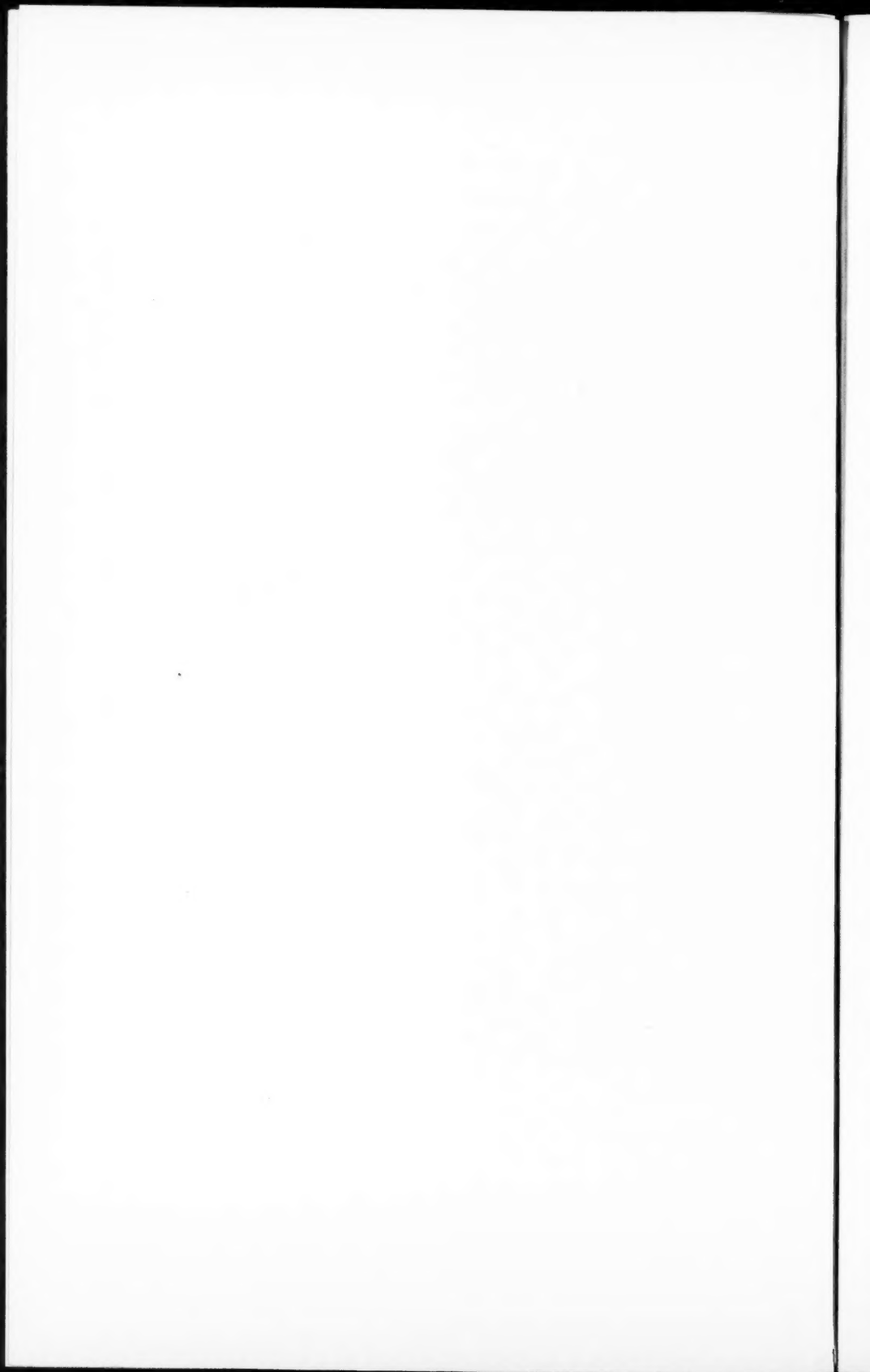
THE ALGONQUIN CLUB MET NOVEMBER 5, 1948, in the Norton Palmer Hotel, Windsor, at 6:30 P. M. Mr. Thomas Blinn and Mr. Fred R. Schmalzriedt discussed with the group "They Carried the Mail." Dr. Sidney Glazer, at the December meeting of the club, presented the paper "Log Jams and Sawdust Mountains."

THE WASHTENAW HISTORICAL SOCIETY held its December 2, 1948 meeting in the Dental Building at 8:00 P. M. Dr. Sawyer of the University of Michigan spoke on the "Bikini Atom Bomb Tests."

THE SACINAW MUSEUM HELD ITS FIRST ANNIVERSARY exhibition December 19, 1948, through January 9, 1949. The paintings were well chosen to show the trend of nineteenth-century French painting,



EXHIBIT AT MONROE COUNTY FAIR



a trend which moved from classical work to impressionism. A total of 30,744 visitors saw the exhibitions in the museum during the first year of operation. These exhibitions were varied, ranging from an exhibition on Saginaw Valley history, Currier and Ives prints, the Incas; to the "Michigan on Canvas" group of paintings and Max Beckmann's "One Man Show."

THE MASON COUNTY HISTORICAL SOCIETY held its December 3, 1948 meeting in the Ludington public library. The interesting topic for the program was school days in early Ludington.

OFFICERS ELECTED WHEN THE DELTA COUNTY HISTORICAL SOCIETY was organized in February, 1948, were: Frank Bender, Jr., president; Mrs. George Jensen, vice-president; Alfred Groos, treasurer; and Mrs. Nancy Thomas, secretary. During its initial year the society held a series of meetings in Escanaba at the Carnegie Public Library and two dinner meetings at the Delta Hotel. The biggest and most successful meeting of the year was the one held in August, 1948, at Sac Bay which is the site of one of the oldest settlements in Delta County. The history of the community was related by Miss Adelle Elliott of Sac Bay and one of the directors of the county society. Over one hundred persons attended the picnic meeting, among other persons was George Wiltsie of Pine Ridge who was born at Sac Bay eighty-two years ago.

In October members of the society heard Dr. Lewis Beeson, secretary of the Michigan Historical Commission, explain the activities and objectives of the Historical Society of Michigan. The Delta County Society was the first local society in the state to adopt the associate and joint active membership affiliation with the state society. Over forty members of the Delta County Society are joint active members in the Historical Society of Michigan. The society held its first annual meeting at St. Stephen's Episcopal Church in Escanaba, January 31.

ORGANIZATION OF A KALAMAZOO COUNTY HISTORICAL SOCIETY was effected in a meeting at Kalamazoo, November 8, 1948. Over sixty persons were in attendance at the organizational meeting. Dr. Lewis Beeson, secretary of the Michigan Historical Commission, discussed the aims and program of a county historical society. Officers

of the Kalamazoo County Historical Society are: Alexis A. Praus, president; Charles Starring, vice-president; John Clementz, second vice-president; Miss Anna French, secretary; and Fred L. Chappell, treasurer.

In adopting its constitution the Kalamazoo County Society accepted the associate and joint active membership with the Historical Society of Michigan. This means that all members of the county society are associate members in the state society and that those associate members who wish to become joint active members and thus receive *Michigan History* may do so upon the payment of slightly additional dues.

THE MARINE HISTORICAL SOCIETY OF DETROIT held its meeting October 27, 1948, at the Edison Boat Club. The program consisted of movies on Great Lakes shipping and selected slides. The society met November 17 in the conference room of the *Detroit News* building. Mr. Raymond J. Knight narrated the scenes a traveler would see on a Great Lakes passenger ship going from Buffalo to Sarnia, the harbors and the ships in them, ships old and new. Mr. Thomas B. Dancey spoke on "Lake Michigan Mystery" when the group met December 15 in the *News* conference room.

THE MICHIGAN NAVAL FORCE AND THEIR GUESTS paid tribute to the USS *Michigan* at the Brodhead Naval Armory in Detroit, Sunday evening, December 5, 1948, the one hundred and fifth anniversary of the launching of the ship. The little publicized history of the vessel was sketched. A description of its part in developing the Great Lakes region and in making possible the undefended border between Canada and the United States introduced the present plans of the Michigan Naval Force to restore this historic ship.

FOR SOME TIME MR. FRED W. FOSTER of the geography department of Michigan State College has been making a study of land ownership on Beaver and Garden islands. While doing research on this study, Mr. Foster turned up some very interesting data concerning the Indian cemetery on Garden Island. The burial ground is overgrown with trees. All of the graves had or seemed to have had a rooflike covering. Many of them were quite intricate in design with considerable gingerbread trimming. One of the earliest

graves dated back to 1867. The most recent burial was made in 1947. From a published plat book for 1900 the ownership of the land is merely indicated as Indian. As plotted from the 1910 tax assessor's rolls the forty acres is designated as Indian burying ground. It was given no assessed valuation. The published plat book for 1920 lists the ownership of the land in the name of H. Richter. As plotted from the tax assessor's rolls for 1945, the burial ground is in state ownership.

A FOUR PAGE OUTLINE OF THE HISTORY OF DEARBORN, prepared by Mr. Floyd L. Haight, secretary of the Dearborn Historical Commission and a member of the city school system, was presented to the seventy-five new teachers in the Dearborn schools by Mr. James A. Lewis, superintendent of schools, as part of the new teacher orientation program. While not purporting to be a complete outline of all of Dearborn's history, the material presented by Mr. Haight covers the high lights of the city's history. Materials for additional study of the points covered by the outline are to be found in the files of the Dearborn Historical Commission.

THE REMAINS OF AN ANCIENT INDIAN VILLAGE were discovered last September near Burgess on Little Traverse Bay when a road crew was working on the construction of a new super highway between Petoskey and Charlevoix. The village was probably inhabited when the early French explorers visited Michigan in the seventeenth century. Artifacts found included an incomplete stone celt, a small chipped flint scraper, and several pointed deer bones which could have been used as awls. The human bones found at the site were examined by Dr. Loren Eisely, anthropologist at the University of Pennsylvania. He believes that they were the bones of a young person. All of the material with the exception of the bones has been placed in the Ceramic Repository of the University of Michigan for further examination.

FIRST STEPS TOWARD THE PRESERVATION of the John Johnston residence were taken by the Sault Ste. Marie city commissioners at a meeting October 18, 1948, attended by Dr. Lewis Beeson, secretary of the Michigan Historical Commission. In urging that Sault Ste. Marie preserve this building, Dr. Beeson stressed its interest

to many thousands of visitors who come to the city each year and its value as an example of early residential architecture. Members of the commission voted to ascertain the cost of moving the existing structure to a site where it could be preserved permanently.

A LEGACY FROM THE PIONEER LUMBER KING, C. K. Eddy, provided for the establishment of the center for audio-visual education in Saginaw County. The steps in the organization of this center are described in the November, 1948 issue of the *Michigan Education Journal*.

MICHIGAN STATE COLLEGE'S RADIO STATION, WKAR, for the past several months, has been featuring a series of fifteen minute sketches of leaders in Michigan history, both famous and infamous. Personalities selected for these sketches have included James J. Strang, Antoine de la Mothe Cadillac, David Ward, and Laura Haviland. Kenneth Richards writes the scrip. Showtime is Tuesday at 4:00 P. M.

"THE WRECK OF THE *Kershaw*, *Moonlight* AND *Kent*" is a short account by R. A. Brotherton of the gale on Lake Superior which wrecked the ore carrier *Kershaw* and drove her two barges up on the Chocolay sand beach. This account appeared in the summer, 1948 number of *Inland Seas*.

THE LANSING *State Journal* FOR DECEMBER 5, 1948, carried the first in a series of illustrated articles on the centennial farms in the Lansing area. The farms to be featured in these Sunday stories must have been certified by the Historical Commission. Certification is part of the process in the commission's awarding of certificates to centennial farms throughout the state. The first farm in the series was purchased from the government in 1841 by Daniel Stillman. The present owner of this one hundred and three acre farm is Mrs. Louise Stillman, Route 4, Mason.

A TRIBUTE TO THE LATE DR. LEO M. FRANKLIN, rabbi emeritus of Congregation Beth El and outstanding Detroit civic leader, appeared in *The Bulletin of Temple Beth El, Detroit* for September 10, 1948.

IN THE OCTOBER, 1948 ISSUE of the *Michigan Education Journal*, Mrs. Ellen C. Hathaway of Highland Park answers the question posed by Mr. Robert Beal of Mount Clemens in the February, 1948 issue of the *Journal*. Mr. Beal had asked, "Is anything being done to provide textbook materials, teacher training, and background for teaching young people local and state history, and a respect and understanding of the community in which they live?" Mrs. Hathaway's answer was "Yes, there is much being done in the state by both the Michigan Historical Commission and the Historical Society of Michigan to provide this material." She describes the work of the Historical Society in sponsoring the summer conferences at Higgins Lake. From these conferences have come in just the past two years the copy for the reprint of the commission's booklet, *Facts about Michigan*; a bibliography of readings prepared by Miss Mate Graye Hunt of Western Michigan College of Education; the preparation of a film strip "How Our Laws Are Made" prepared in co-operation with the University of Michigan Extension Service; a traveling exhibit of Michigan material such as lake shipping, lumbering, early maps, which is available for exhibit in schools; and the provision for an annual award which is to be made to the school whose project on local history for the year is judged the most outstanding by a committee of the society.

DR. CARL E. BURKLUND, WHO HAS CONTRIBUTED several articles on Michigan poets to *Michigan History*, provided sketches of Detroit poets for the November, 1948, issue of the *Detroit Historical Society Bulletin*.

THE *Leelanau Enterprise* HAS BEEN RUNNING A SERIES on the old ships of Leelanau. The first ship featured in the series was the *Tiger*, John Harting, master, which for fourteen years carried mail, passengers, and freight on Lake Leelanau.

THE HUMOR, THE HARDSHIPS, AND THE TEACHERS of the good old days are woven into the article "The Good Old Days" written by Dr. Gerald L. Poor for the December, 1948 issue of the *Michigan Education Journal*. The article is very cleverly illustrated by Alice Egbert. The same topic was discussed by Dr. Poor in the June, 1947 issue of *Michigan History*.

News and Comment

THE NATIONAL ARCHIVES HAS RECEIVED A GRANT of \$20,000 from the Rockefeller Foundation for use in furthering the agency's file microcopy program and other reproduction work in the service of scholars. This grant will enable the National Archives not only to reproduce greater quantities of research materials but also to fill orders for positive prints of file microcopies more promptly than has been possible in the past. More than 2,000 rolls of file microcopies have been produced since the program was inaugurated.

Dr. Solon Buck, national archivist, was the American delegate to the international meeting of professional archivists called by UNESCO in Paris, July 9 to 11, which resulted in the formation of the International Council on Archives. The October issue of *The American Archivist* carried a report of this meeting written by Herbert O. Brayer, secretary general of the International Council on Archives.

THE AIRPLANE IN WHICH THE WRIGHT BROTHERS made their world famous flight at Kitty Hawk, North Carolina, in 1903 was presented to the United States National Museum, Smithsonian Institution, Washington, D. C., December 17, 1948. The presentation was made in the museum's Arts and Industries Building by Milton Wright on behalf of the estate of Orville Wright. It was accepted by Chief Justice Fred M. Vinson, chancellor of the Smithsonian Institution. The address of acceptance was given by Vice-President Alben W. Barkley, a regent of the institution. The plane had been on exhibition in the science museum, South Kensington, London, England, since 1928, except for a period during World War II when it was removed for safety. Papers examined after Mr. Wright's death in January, 1948, disclosed that it was his wish that the plane be returned to the United States.

THE NASHVILLE CHILDREN'S MUSEUM SERVED AS HOST January 6 to 8 to the second museum educators' conference of the William T. Hornaday Memorial Foundation meeting in Nashville, Tennessee. The three day conference was made up of two museum directors' round tables, two round-table sessions for curators of education, four workshop sessions covering a variety of subjects, and four demonstration periods. One of these demonstrations was of the Spitz Planetarium. The Children's Museum provided a full Saturday afternoon of entertainment by conducting a tour of some of the interesting spots in Nashville, including the Parthenon and the famous Hermitage. Mr. Murl Deusing, prominent lecturer and curator of education for the Milwaukee Museum, presented a beautiful colored film, "Backyard Safari."

THE YEAR 1948 MARKED THE SEVENTY-FIFTH ANNIVERSARY of the founding of Ohio State University. Celebration of this anniversary began October 14 and 15 with a program in which the entire university and guests shared. Noted speakers on this program included Ohio State's president, Howard L. Biers; Charles F. Kettering, vice-president and director of General Motors Corporation; and Mildred McAfee Horton, president of Wellesley College. The program closed with a seventy-fifth anniversary banquet at which Dr. Karl Taylor Compton, president of the Massachusetts Institute of Technology, was speaker.

THE MINNESOTA TERRITORIAL CENTENNIAL COMMITTEE, looking toward the 1949 centennial, prepared during the past year a number of printed and mimeographed pamphlets to aid teachers in correlating Minnesota history with existing study courses and in presenting special centennial programs. This material was prepared in recognition of the importance of the part played by school children in the centennial. It includes pageant scripts, book lists, units and outlines for elementary and secondary schools, and a handbook of suggestions for school programs with centennial themes.

THE SIR WALTER HOTEL, RALEIGH, NORTH CAROLINA, was the scene of the joint annual meeting of the Society of American Archivists and the American Association for State and Local History, October 27 to 29, 1948. Colton Storm of the William L. Clements Library addressed the convention during the afternoon session, October 29, on "The Cooperating Collector." Forest H. Sweet, Battle Creek, addressed the same session on "The Cooperating Depository."

THE ANNUAL MEETING of the American Historical Association was held at the Mayflower Hotel in Washington on December 28, 29, and 30, 1948. The main theme was a centennial observance of the revolutions of 1848, to which a number of sessions were devoted.

SCHOOL LIBRARY CONFERENCES, sponsored by a committee of representatives from the colleges, secondary, and elementary schools, were held throughout the state of Illinois during the month of October, 1948. Participants were administrators, librarians, and teachers. The meetings were built around the theme, "The Place of the Library in the Enriched Curriculum."

NOVEMBER, 1948, MARKED THE FIFTIETH ANNIVERSARY of the Goodspeed book shops, Boston. Charles E. Goodspeed opened his first shop in a basement on Park Street in that city. His slogan "Anything that's a book!" has built up an outstanding trade in books, autographs, and prints.

ANNOUNCEMENT WAS MADE IN THE OCTOBER, 1948, *What's Going On!*, newsletter of the State Historical Society of Wisconsin, that the society expects to have five colored cartoon film strips on Wisconsin history ready by the first of the year. The school textbook, *It Happened Here*, was in galley proof at the time of writing and was expected off the press before the first of the year.

DR. MILO M. QUAIFFE'S ADDRESS ON "The Changes of Half a Century" highlighted the program of the State Historical Society of Missouri, October 15, 1948. This program was in conjunction with the society's semi-centennial celebration. The appearance of Floyd C. Shoemaker's history, *The State Historical Society of Missouri, 1898-1948*, was another event of the celebration.

THE HISTORY BOOK CLUB'S SELECTION FOR OCTOBER, 1948, was *The Disruption of American Democracy* by Roy Franklin Nichols. Mr. Nichols offers many clues, perhaps not considered previously, as to the causes of the War Between the States. The November selection of the club was *The American Constitution: Its Origin and Development* by Alfred H. Kelly and Winfred A. Harbison. The authors are members of the staff of the history department of Wayne University. The club's selection for January was *Father Knickerbocker Rebels* by Thomas Jefferson Wertenbaker. This is the story of the American revolution as viewed by the citizens of New York City.

FOR THE TENTH YEAR THE FOURTH ISSUE OF the *Ohio State Archaeological and Historical Quarterly* in 1948 was devoted to research papers prepared by members of the committee on medical history and archives. The purpose of the committee is to publish in an authoritative historical journal in Ohio "the records of the contributions of physicians and medical institutions to the social history of the state," and "to create within the Ohio State Archaeological and Historical Society's library and museum a section for the acquisition and preservation of historical material of every description relating to medicine in Ohio."

THE FIRST ARTICLE IN THE MISSOURI HISTORICAL SOCIETY *Bulletin* for October, 1948, is on early textbooks. The cover is a woodcut from McGuffey's *Newly Revised Eclectic Spelling Book*, published in Cincinnati in 1846. "Henry and his sisters, Susan and Ellen, are learning to read under the pleasant shade of a tree," the text begins deceptively, but McGuffey uses this to introduce one of his famous short moral lessons, in this case, how bad habits come from being idle.

Reviews of Books

Michigan and the Cleveland Era: Sketches of University of Michigan Staff Members and Alumni Who Served the Cleveland Administrations, 1885-89, 1893-97. Edited by EARL D. BABST and LEWIS G. VANDER VELDE. (Ann Arbor, The University of Michigan Press, 1948. 372 p. Illustrations. \$2.50.)

Whether Michigan is or is not the oldest state university will continue to be debated by those who are interested in "firsts" but that it was early a leader among universities, private as well as public, is demonstrated in this well-written volume from the Michigan Historical Collections. The biographies of thirteen faculty and alumni who held major offices under President Cleveland make interesting reading; taken together they add up to a place of special distinction for a university that was famous in a day when there was thought to be little learning west of the Appalachians.

The Michigan men selected by Cleveland should not be dismissed in a single sentence each but that is the most a review will allow. Thomas M. Cooley, professor and State Supreme Court justice, became the first chairman of one of the first attempts at federal regulation, the Interstate Commerce Commission. Henry C. Adams, professor of political economy, was chief statistician of that commission. Don M. Dickinson, chairman of the Democratic national committee, served as postmaster general and influenced Cleveland in many of his appointments. James B. Angell, president of the University, received two of his four diplomatic appointments from President Cleveland. J. Sterling Morton, founder of Arbor Day, became secretary of agriculture. Edwin Willits, president of what is now Michigan State College, had been assistant secretary of agriculture under Benjamin Harrison and continued in that office under Cleveland. Henry T. Thurber, Detroit lawyer, was private secretary to Cleveland in his second administration. John M. B. Sill, principal of what is now Michigan State Normal College, was minister to Korea at the time the Japanese were beginning to take over that country. William E. Quinby, owner and editor of the *Detroit Free Press*, was minister to the Netherlands. Edwin F. Uhl, Grand Rapids mayor, served as assistant secretary of state. Alfred Noble, the engineer who designed and built the Weitzel lock at the Soo, was appointed to the Nicaraguan Canal Board. Lawrence Maxwell, lawyer, was solicitor general of the United States. Thomas W. Palmer, United States senator, was president of the World's Columbian Commission at Chicago.

Why did the University of Michigan play so important a part in the Cleveland era? Perhaps the Democratic party has had a penchant for professors. There was Professor Woodrow Wilson and such ambassadors as Professors William E. Dodd and Carleton J. H. Hayes not to mention the

horde of professors invited to Washington in the 1930's. Five of the thirteen men accorded sketches in this volume were presidents or professors at Michigan institutions. The others were alumni of one of the largest universities, with high standards, an excellent faculty, and a fame sufficient to draw students from many states. These qualities were particularly true of the law school, which was the largest in the nation. But a special factor was the influence of Don M. Dickinson, '67 Law, who was having some success in transforming Michigan into a Democratic state. Dickinson was high in the national councils of the party and one of Cleveland's chief advisers on matters of appointment. Whatever the reasons, the fact remains. "When I was in office and in need of help," Cleveland later recalled, "I usually turned to the University of Michigan."

Following these thirteen chapters by faculty and alumni, about faculty and alumni, there appear two chapters listing all of the known alumni to serve in Congress, in the federal judiciary, and in the supreme courts of the several states. In a day when most lawyers prepared by reading in lawyers' offices, law school graduates enjoyed a distinct advantage. Of the forty-seven university alumni who served in Congress in Cleveland's presidencies, more than two-thirds were elected from states other than Michigan. Michigan's influence was a national one.

The volume is jointly edited by Lewis G. Vander Velde, chairman of the department of history and director of the Michigan Historical Collections, and by Earl D. Babst who died before he might enjoy the favorable reception accorded the book.

Michigan State College

MADISON KUHN

The Land of the Crooked Tree. By ULYSSES PRENTISS HEDRICK. (New York, Oxford University Press, 1948. [x], 350 p. \$4.50.)

When the Jesuits came to the Charlevoix country near Little Traverse Bay some three hundred years ago, they named it "The Land of the Crooked Tree"—*L'Arbe Croche*—after a large twisted tree high on a bluff overlooking Lake Michigan. This land remained relatively untouched by civilization until the government opened it to white settlers in 1874, when it became the scene of one of the last homestead rushes in the old Northwest Territory. Dr. Hedrick, who as a small boy and youth helped his father clear a farm from the wilderness acreage the family chose in the Land of the Crooked Tree, has here set down his recollections of that Michigan boyhood. A graduate of Michigan Agricultural College with the class of 1893, he is today a well-known horticulturalist and director of the New York Agricultural Experiment Station.

As a social and historical document, Dr. Hedrick's book is undeniably important. The Hedrick family, pioneers in the real sense, faced the same challenge that migrants of an earlier generation faced when they first crossed the Alleghanies into the great sea of forest to open up the West. His account is one of the most detailed and authentic descriptions yet

published of how the settler cleared his land, raised his crops, and dealt with the elements, a complete account of frontier agricultural tools and methods, written from personal experience by a qualified scientist. His recollections of the mixed society of French Canadian, Ottawa Indian, and American settlers that made up a typical frontier group are illuminating to the sociologist, who has had few good records from which to reconstruct the stresses and strains of this long-lost social pattern.

As reminiscence, Dr. Hedrick's book ranks with the best of that literary genre. Written in a calm, simple, beautifully finished style, it is perhaps as good autobiographical writing as has appeared since Hamlin Garland wrote of his own Midwestern youth. There is in it a golden light of recollection bathing every line in nostalgia, yet never degenerating into sentimentality. As a book of nature writing (which it is as much as autobiography) it recalls the work of the great essayists Muir and Burroughs, and in instances that of Thoreau himself.

For those who lived on farms before they became mechanized and businesslike, Dr. Hedrick's volume will bring back hundreds of memories. He recalls every experience of pretractor rural life, the backbreaking labor of chopping out a farm, acre by acre, from the deep green forests. All the details are there—the tables of thresher's food, the country school, the spelldown, the country store, the bustle of butchering or maple-sugar time, the weary round of lantern-lit chores in the whistling zero winds of early dawn. For later generations, his book provides a fascinating record of how their forefathers lived—the horse racing on the frozen lake, the toot of the first railroad, the day the circus came to town, the sky-darkening clouds of passenger pigeons, the constant struggle to wrest a living out of a reluctant wilderness. The fact that it is a Michigan boyhood of which Dr. Hedrick writes is of course a recommendation to those interested in Michigan matters, but beyond that, his book has greater interest as a beautifully written account of a pioneer family that is, among its kind, a minor classic.

Michigan State College

RUSSEL B. NYE

Lansing Unlimited. By ARTHUR RUSSELL LAUDER. (New York, American Book-Stratford Press, Incorporated, 1947. [viii], 264 p. Illustrated.)

Lansing Unlimited could as well be called *America Unlimited* for it is really the story of America reduced to one community that is told in this book by former Lansingite, Arthur Russell Lauder.

Using Lansing and its business leaders for his foils, Lauder really tells the story of opportunity in America as an answer to Communists who preach against the American system.

Bill Otto, known far and wide as one of the more ingenuous chamber of commerce secretaries, is credited with suggesting Lauder's method of approach. He said the stories of the lives of Lansing's business leaders would serve the author's purpose in determining the value of America's

system. Lauder had listened to the preaching of a young friend collectivist—and was almost convinced. But somehow he felt he needed both sides of the story to make a decision. And Otto, secretary of the Lansing Chamber of Commerce, pointed the way.

His formula was simple. As simple you might say as a Bill Otto talk, which usually strikes with the impact of a bullet at boxing glove range and right in the middle of the target. Otto listed several Lansing business leaders. "Find out," he said in effect, "how those men feel about your question. Find out how they have made their way, and I think you'll know your answers."

Many of those Lauder interviewed had come up the hard way. All had nothing but good to say for the American way of life. All of them, through example, taught Lauder that opportunity in America is great even for the lowest born.

"I thought originally that collectivism might be best for us here in America," Lauder confessed. "But I learned not only that it would not be best, but that it would be the worse thing that could happen to us." Finally he decided: "I think free enterprise has given us and will give us more than any other system."

Aside from its potent message, presenting an interesting and unusual presentation of the argument for Americanism against Communism, *Lansing Unlimited* is of more than passing interest to the historian. In line with increased emphasis on local history, the book is a definite contribution. Despite some obvious errors of fact—some not so obvious—Lauder has turned the spade on much of Lansing's history, particularly in the business and industrial field.

In tracing this history, Lauder has done a job that well could be done in many other Michigan cities. Few works have been published to cover this field. The book is a commendable effort, both for its doctrine and for the historical value it possesses.

Pontiac Daily Press

LARRY J. DISTEL

Contributors

Henry D. Brown, author of the sketch of Governor G. Mennen Williams, came to the Detroit Historical Society as assistant director in July, 1947, after service in the Navy as a lieutenant. He served in both the Navy Pre-Flight Program, as an instructor, and in the Naval History Program. One of Mr. Brown's first undertakings for the society after becoming its director, July, 1947, was the raising of funds for the reconditioning of the schooner, *J. T. Wing*. The repaired *Wing* is now moored off Belle Isle and will be opened as a marine museum this spring. Mr. Brown received his A. B. degree from Albion College in 1933, his M. A. degree from the University of Michigan in 1939, and acted as curator of the Michigan Historical Collections until March, 1946. He is a former trustee of the Historical Society of Michigan and holds memberships in the American Historical Association, the Mississippi Valley Historical Association, and is chairman of the history section of the American Museums Association.

Fred Landon is the well-known Canadian historian and author of the popular volume, *Lake Huron*, in *The American Lake Series*; *Western Ontario and the American Frontier*; and numerous articles on Canadian history and on Canada's relation to the antislavery movement. Mr. Landon is vice-president and dean of graduate studies in the University of Western Ontario. He is a member of the editorial boards of *Agricultural History* and *Inland Seas*. He is a past president of the Canadian Historical Association and of the Ontario Historical Society and is at present Ontario's representative on the Historic Sites and Monuments Board of Canada. In 1946, the Royal Society of Canada, of which Mr. Landon is a fellow, awarded him the Tyrrell Medal for work in Canadian history.

For several years the Rev. Edward J. Dowling, S.J. has been delving into the fascinating history of the Great Lakes and her ships. Father Dowling teaches engineering drawing at the University of Detroit. He is secretary of the Marine Historical Society, Detroit, and a frequent contributor to the Great Lakes Historical Society's publication, *Inland Seas*. The June, 1947 issue of this magazine carried Father Dowling's "The Dustless Road to Happyland." His story of the "Great Lakes Waterways" forms a chapter in the new pamphlet published by the Historical Commission, *Facts about Michigan*.

George Angus Belding was born in a lumber camp near Onaway. He worked as sawyer, swamper, and top-loader in Wisconsin, Montana, and Upper Michigan in the early twenties. Since 1942 he has been municipal judge in Dearborn, having graduated from the Detroit College of Law in

1928. Judge Belding is the author of *Tales from the Presque Isle Woods*, published by Exposition Press in 1946.

Louis H. Burbey's interest in Michigan history has led him to become a member of the Historical Society of Michigan, the Detroit Historical Society, the State Historical Society of Wisconsin, the Minnesota Historical Society, the Canadian Historical Society, the Aboriginal Research Club, the Algonquin Club, the Champlain Society, and others. His particular interests are the discovery period of Michigan and Indian life and history. He is a honorary member of the Ottawa tribe, his name being *Waubajeegkonse* or Little Beaver. He has given most attention to Etienne Brulé and Jean Nicolet. Consequently, when the editor of *Michigan History* received an inquiry as to when Easter was first celebrated on territory that is now Michigan he referred the question to Mr. Burbey. Mr. Burbey's reply appears in this issue of the magazine. Mr. Burbey is a native of Michigan, having been born on the Upper Peninsula. After youthful experience in Upper Peninsula lumber camps and on ore boats, he became an advertising and newspaperman, at present being connected with the *Detroit Times*.

Mrs. Marian Palmer Greene teaches the 9B preparatory room in Highland Park High School which is a room for overage, unadjusted pupils who need extra help, but not a "special" room. She received her M. A. degree in education from Wayne University. Mrs. Greene was chairman of the social studies section of the Michigan Education Association, region one, for 1947 and is at present co-chairman of the curriculum revision committee in social studies in Highland Park. She is secretary of Lambda chapter of Delta Kappa Gamma and a member of the state committee on teacher recruitment for this same group.

Dr. Thelma James is associate professor of English at Wayne University. At the recent annual meeting of the American Folklore Society in Toronto Miss James was named president. She has served as a member of the council of the society for the past five years and during the past year she was associate editor of the society's official publication, the *Journal of American Folklore*.

